

Sam Moffett

Korea Mission Report

1953



Yung Nak Church,
Seoul

Presbyterian Church in the U. S. A.



Inside Yung Nak Church, Seoul

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The year nineteen fifty three has seen some marked changes in the situation in Korea. Costly and bloody fighting has come to a halt. A truce, though precarious, is existant and has brought about definite changes. The Korean government and many other semi-public organs such as banking, have moved from Pusan to the capital, Seoul. The religious organizations, including denominational headquarters have done likewise. The satisfaction of "getting back home" is somewhat off-set by the vulnerability of the location — twenty-five miles from communist-held lines. A surprise massed attack would be hard to stop within that distance. But the year ends in great hope and expectancy. Much material aid has been promised the nation by the United Nations in lieu of having their hopes dashed to the ground for an united and independent Korea. The Church of Christ in Korea, and particularly the Presbyterian section, has continued to be a channel of blessing to others and consequently blessed of the Lord in return.

Pusan, the fine port of south Korea, at one time in the early nineties was a Station of our Mission. With the comity arrangements worked out among the various Missions, Pusan fell to the Australian Presbyterian Mission. But in the wint r of 1950-51, when the Chinese Communists drove hard into Seoul, it became necessary for all the

Missions, as well as government agencies, to set up headquarters in Pusan. A building for a residence and another for offices were temporarily secured. Though no relations were assumed with the local Presbytery, from here radiated all our activities with the Korean Presbyterian Church. From here had to be conducted all the banking and the receiving and forwarding of supplies for relief and rehabilitation work. Besides forwarding for other Stations, the small handful of missionaries here had personally to supervise the relief of thousands of refugees in and near Pusan as well as many more thousands stranded on the islands off the south coast.

For about nine months this work was carried on. The principals involved were Rev. E. Otto DeCamp, Mr. Thomas Harnish, Miss Marion Shaw, and Dr. Edward Adams. When it became necessary to move to Seoul, Rev. Stanton Wilson gave from one to two months of intermittent time to finish things off. We still have an unusually capable Korean, Rev. Tong Soo Kim, here looking after supplies and meeting planes for us.

Pusan is the city of fires. Three disastrous fires occurred during the year. The first one threatened our own property. In each case it is gratifying to be able to report that we had sufficient supplies on hand to relieve many victims with both clothing and money. In the summer, a request came from the refugees on Cheju Island for repatriation to the mainland. Three years ago, some five thousand had been helped to this island by us, army LSTs providing the transportation. When Dr. Adams approached General Richard Whitcomb,

Commanding Officer of the Pusan Base Command, on the subject, it was discovered that, in childhood, they had both attended the First Presbyterian Church in Topeka, Kansas together. Not for this reason, but because General Whitcomb enjoys doing "many good works," he was largely instrumental in securing four LSTs, two of which filled up for Inchon and two for Pusan. All told, 2850 souls were thus repatriated. Among those for Pusan were 95 widows and their 210 children. We were fortunate in procuring some wooden sheds which had housed an exiled University which had, by this time, returned to Seoul. This "University" has become the "Hannah Home for War Widows and their Children." Here they are being supplied with sewing machines and other bread-winning equipment.

Taegu is the capital city of Kyung-sang Province. This is the largest single block of Korea assigned by comity agreements to our Mission. The evangelistic and institutional life of the church in this vast area is our exclusive responsibility. This responsibility is shared with Andong Station. Two Stations—but the National Church has divided it for more convenient handling into four Presbyteries, with a further subdivision under consideration. About two-thirds to three-quarters of the area comes under Taegu Station's responsibility.

Our property here has been largely occupied by U. N. Armed forces. A third missionary residence was returned to us during the summer. Most of the hospital plant, the men's dormitories of the Bible Institute, and a small section of the Keisung Boys' Academy only have never been taken over by the armed forces. The Sinmyung Girls

Academy in toto has been occupied. This has meant that three institutions have had to make-shift almost completely for nearly four years now. This has been done by using church basements and building temporary shelter with canvas and wood. All of the institutions are thriving in spite of their hardships. It is hoped that by next year we can report them all back in their natural habitat. The two Academies are in the charge of two brothers, Synn by name, one of whom is studying on a scholarship in the United States.

The General Assembly Seminary moved its main section back to Seoul in August. Rev. Francis Kinsler taught and served as acting president up to the summer when he left for furlough. Though the Board of Directors had turned down President Archibald Campbell's resignation the year before, at time of his leaving for furlough, sentiment had changed during the year. It was now felt that over-all conditions in the country had made it possible to put a national in this important position. Dr. Hyung Nong Park was chosen and installed in September. Through military insistence all schools graduated in November. The Seminary had to follow suit and graduated 98 men and 8 women. The preparatory division of the Seminary has remained in Taegu for the time being. Dr. Campbell, upon his return in June, has given some time here, but has devoted more of his time to the Bible Institute and the million other things connected with relief and rehabilitation. The Bible Institute has grown so much in the last few years they are going to find it difficult to get back into their former quarters when the armed forces move out. Plans are a foot for constructing additional classroom space.

The Taegu Presbyterian Hospital has struggled through another year successfully under tremendous handicaps. Inadequate electricity and inadequate water have been a couple of these handicaps. A new deep and successful well with tank and pump has been the answer to one of these. In the absence of Dr. Howard Moffett, Dr. L. W. Whang has done a most commendable job of keeping things going and even expanding. Dr. Kenneth Scott's arrival during the last half of the year has been a great stimulus. Miss Edna Lawrence's faithful service during the year was augmented in the summer by Miss Dorothy Clawson. Recently an independent missionary, Miss Kathleen Cowan, has arrived as an associate, with the desire of seeking full appointment.

A large gift from Dr. Robert Pierce has made it possible to erect a Children's Hospital adjacent to the main hospital, connected by a covered arch. With the large number of orphanages which have settled in and near Taegu, this will have to operate very largely on a charity basis. It is the only hospital for children in the whole province. Designated funds are in hand for about half of the construction needs of two more buildings for the hospital. They are the out-patient clinic and the nurses' dormitory. With the United Nations and U. S. Army funds pouring into the country for its rehabilitation, there is good prospect that either one or both of these buildings may be secured within the near future. The Leper Hospital associated with the regular hospital has had a normal year of service. Many lepers, however, outside the hospital cannot get in.

A school for the blind and the deaf and dumb, called the "Light

House," has come into its own this year. Founded by Rev. Yung-sik Lee, it has been helped and encouraged by the missionaries for several years. So far they have had only loaned quarters. High U. S. Army officers became interested in it. By pooling various resources, a very nice dormitory has been erected in a space with plenty of room to expand.

For some reason or other, Taegu has become the Mecca for orphans. About twenty have been established here under Presbyterian auspices. This is not to mention several widows homes, several day nurseries, and a couple of foundling homes. The Mission takes no direct financial responsibility for any of them, but members serve as directors on some of the Boards, and advise and help with gifts of clothes, food, and money in practically all of them. This, together with relief work in general for all the refugees, has been a heavy drain on the time and energy of all.

The Bible Club work has centered from Taegu because of its founder, Ren. Francis Kinsler, being located there until his departure in July. Mr. E. Otto DeCamp is now carrying on from Seoul. This program for school age children, combining elements of scout activities, Sunday School, and Grade work, has met a tremendous need in the masses of school age children who have not been able to enroll in a school, especially during these war years. There are no free schools in Korea and these children are from families unable to afford normal tuition fees. About 50,000 children are enrolled all over the country. Semi-annual rallies are held in about ten of the larger centers.

Two other members of the Station went on furlough last summer. Mrs. Helen Henderson was giving time to teaching in the Bible Institute. Since arrival in the States, she has resigned to marry the Rev. O. Vaughan Chamness, now professor at San Francisco Seminary, but formerly a member of Taegu Station. The other departee is Miss Anna Bergman who had been assisting in the hospital. If Ann follows suit we will hope that she will have better success in bringing an extra hand back to share the labors of the field. Only one of these two ladies wrote it but either might have—"Orphaning and warehousing are two new words coined for the new day. Orphaning means visiting homes for orphan children... warehousing means spending time in our station warehouse opening relief parcels and preparing clothes for distribution... There are more personal calls and interviews than ever before, requests to teach English, to recommend someone for study in America, to send money for some student in America, to build a church, to start an orphanage, to find a job, to support a student or worker, to clothe a family, to pay for a patient, to preach a sermon, to hold a class, to plead for a drafted student, to buy hymn books for wounded soldiers, to buy an organ for an orphanage, or wood or shoes. Sometimes a missionary's patience wears thin and she (he, too! ed.) longs for more of His covering love and His sweet compassion."

Mention should be made of the royal reception and send-off given to Miss Gerda Bergman last spring. Miss Bergman had passed her retirement date while working among Koreans in Japan due to the war conditions in Korea. She had spent a life-time pouring herself

out for the sake of the women of this province. This return gave them an opportunity to demonstrate their love and affection for her. It was timed to coincide with the annual Bible Class for women when hundreds of them come from the countryside to study Bible and hear inspiring speeches for a week's period. Miss Bergman's place in the hearts and affections of the Korean women will be impossible to replace.

The task of the older missionaries would have broken them under this strain, had it not been in God's providence to send new recruits. Rev. Robert Rice, though still studying the language and having to make occasional trips to Japan to visit his family, has yet found time to help in the over-all "orphaning" and relief work of the Station. He has also promoted the establishing of book stores in larger centers about the country. This has been a neglected and much needed phase of the mission's work. Mr. Rice has also established a paper called "Jesus is Victor" which is expected to become an effective tool for calling Christians to prayer and a deeper and more consecrated life and witness to the saving power of Jesus Christ. The arrival of Rev. and Mrs. Raymond Provost, this fall, has also brought relief to the relievers. Ray, already with three years of experience in Korea, and his wife Mariella, a member of the Southern Presbyterian Talmage family, born in Korea and with five years of service behind her, are "made to order."

The country seat of Andong was considered as one of the worst bombed towns of the fighting in the first summer of 1950. Few

houses were left standing. Two missionary residences and the main hospital building were destroyed. The Mission's Executive Committee at first thought it would be necessary to close the station and operate it from Taegu. Rev. Peter van Lierop's willingness to leave his family in Japan and resume operations in Andong and, later, the arrival of Rev. Stanton Wilson to help has saved the day for the Station and its surrounding territory. Marvelous work has been accomplished during the past year. The preceding year, there had been a severe famine on top of the war destruction. Mr. van Lierop was instrumental in awaking the government authorities to the situation and getting large supplies allocated to the starving areas. Again in the spring there was another shortage of food though not so severe. The missionaries set up five soup kitchens in five different county seats. In Andong alone, over 1,000 people were fed daily for a while. \$2,000 of "One Great Hour of Sharing" money was allocated to this work. Mr. van Lierop reports that this has been a great means of spreading the Gospel. Tracts have been given to the ones who came for the soup and a short service was held for them. The county office has cooperated in supplying about half of the grain and fuel necessary to carry on the project.

One of the best-run orphanages is located in Andong. A good piece of property was secured across the river from the town. With the aid of Mission funds a machine for extracting deep-frying oil out of various grains was purchased which will bring in almost enough income to make the orphanage independent. Four orphanages are in this area. An elder in the Central Presbyterian Church has made him-

self quite famous by contributing his substance to the establishment and carrying on a home for widows. The widows from far and near, hearing of his kindness, have flocked into Andong to secure his aid. The Mission is giving material help to supplement the elder's own sacrifices. It is hoped to send these widows out trained in some such trade as sewing, weaving, cooking, farming, etc.

Andong has also taken up the Bible Club program with enthusiasm, so that 68 Clubs are operating with an attendance of over 6,000. The Andong territory is primarily agrarian. With all of the relief work, Mr. van Lierop has been able to get several colporteurs busy traveling the countryside preaching the Gospel and selling Bible portions. Receiving a commission on the sales they are practically self-supporting. Sometimes these colporteurs will find a hopeful location for a church and will concentrate their efforts in the neighborhood. Recently a church was established in this way. The hope is expressed by Mr. van Lierop that in a year's time each colporteur will be instrumental in starting the beginnings of 1 to 3 churches in the area of their labors. Another experiment has been carried out of sending an audio-visual evangelistic team into the country traveling among the market places on bicycles. These teams are equipped with a loud speaker set and a kerosene slide projector. They preach to the market crowds in the daytime and in the evening show slides on the Life of Christ and the Parables of Jesus, in the local church. The market crowds are invited. Thus it becomes a means of strengthening the local church as well as to reach out to the unsaved. At these markets people come in from 5 to 10 miles from all over

the countryside. Often one representative from each family will come in to do the marketing. This gives a marvelous opportunity to get the Gospel message into every cottage in the area.

During the year, special revival meetings were held for missionaries in Tokyo. Both Mr. van Lierop and Mr. Rice were with their families at the time of these meetings and were deeply affected in their own lives by their experiences there. Mr. van Lierop has been used especially in Andong in carrying on the revival vision which he received at these meetings among the Korean leaders. At a special retreat on Mt. Hakka many of the leaders were deeply influenced to confess among themselves various unChristian attitudes and to allow themselves to become welded together again in a new spirit of unity.

The Bible Institute has been going forward under the leadership of the Koreans, though the missionaries have cooperated in giving time for teaching. Just now the Korean leadership has also become greatly interested in extending the educational program of the church. Efforts are being made to establish a Christian Middle School in one church and a Christian High School in another church, pending the securing of sufficient aid to put up permanent buildings. Their ambition is ultimately to develop both schools into a Christian College. The Andong area has been famous historically as a center from which some of the best educated Koreans have come. This emphasis and pride in education is now coming to the fore again in the efforts of the Christians to strengthen themselves along this line.

One more item of interest in connection with Andong is the establishment of a treatment station as an extension of the hospital in Taegu. A resident doctor and nurse and technician have been given a restored building and equipment with which to operate. Medical facilities in Andong have greatly deteriorated during the fighting and this treatment station is only meeting a small portion of a much greater need for even more adequate medical facilities in this area.

Though the Mission's first and primary interest in Taejon has been in connection with the interdenominational effort to establish a Christian Social Service Training Center which, in its initial stages at least, was to be primarily agricultural, several complications in getting started has slowed this up.

In the meantime another interdenominational project for the rehabilitation of amputees had gotten under way. The vocational phase of this project could make good use of part of the property secured for the other project. Consequently, Dr. Reuben A. Torrey, Jr., who had taken the responsibility for the amputee project, decided to settle in Taejon. A house for Dr. Torrey was secured, which was renovated for occupancy by himself. Since then, Mrs. Torrey has joined him. The initial stages of the project was carried out in connection with Severance Hospital in Seoul where actual revision work and prosthesis have been conducted for over a year. The fitting of limbs has now been developed in Taejon and the vocational phase is just beginning to get underway. After many delays and disappointments, a fine set of buildings have been erected. It consists of eight build-



Former brothel, now Widows' Home
and Bible Club





Relief Goods Arriving
Rev. John T. Underwood



The Bible Society building, Seoul,
after the Communist invasion



Giving out Gospels of John



A Bible Club group singing
under one of their own group



Rev Harold Voelkel addressing
Bible Club rally



An Impromptu Church

ings providing auditorium, dining hall, kitchen, bath, and storerooms. There are seven shops for vocational training courses and dormitory accommodations for about 100 patients. Limb making and carpentry shops are operating and as the number of inmates increase, the other shops will be started. Regular religious services and Bible study courses are conducted by a capable evangelist who serves as superintendent of the Center. To care for many local amputees who do not need vocational training, city clinic has been opened. Any requiring surgery are sent the Southern Presbyterian Hospital at Chunju by train or bus. On return they are measured and limbs provided. It is unofficially reported that there are nearly 700 amputees in this area alone. Dr. Torrey's work has three centers; namely, Seoul, Taejon, and Chunju. He is hoping in the future to extend these services to Taegu, Pusan, and perhaps other centers also. It is estimated that there are approximately 10,000 civilian amputees who are entirely dependent on this project for help.

Perhaps it should be explained that in non-Christian lands, no matter how high the development of the civilization of the country, the absence of any training in the love of Christ seems to develop a hard-hearted attitude towards all handicapped people. They are ridiculed and made to feel themselves social pariahs. This amputee project, though still in its early stages, has already proved beyond question that it is not only filling a great physical void in the life of our Korean friends but is becoming a most powerful instrument in revealing the love of God through Christ Jesus, as interpreted by the hands of His servants. The miraculous transformation of per-

sonalities and faith that has occurred in many of these forsaken amputees has become a great inspiration to all who have had a share in the promotion of this project.

The farm project is now beginning to get under way also. The saving of this project both before and during the Communist fighting can very largely be attributed to Rev. George Adams who gave his time unsparingly as the first resident director, before hostilities started, and since then has made occasional trips back from Tokyo to give advice and help until his furlough, which began in December. Mr. Dexter Lutz, our agricultural missionary of many years experience, is still working for the United Nations Korean Reconstruction Agency but has promised to give supervision to this project by frequent weekend visits. Mrs. Lutz's recent arrival in Korea and the securing of a temporary residence for her in Taejon has given greater assurance of Mr. Lutz spending more time on the project. Mr. Paul Kingsbury, who has been giving his major time to the amputee project, will be transferring more of his time to developing this project. Rev. Minsoo Pai's arrival from the States with semi-private funds which he had raised for this work has also encouraged a forward program. The Methodists have also been able to supply a full time man, Mr. Dean Showengerdt. Thus the planning for this project has been crystallizing into a very definite rural program.

It was anticipated that Rev. and Mrs. Harry Hill would return last summer to carry on the work of Chungju Station, as both Rev. John Underwood and Miss Minnie Davie were scheduled for furloughs.

For health reasons the Hills were unable to return. The arrival of Mr. and Mrs. Kelmore Spencer in early October necessitated Miss Davie's staying over. Again, as it seemed unwise to leave new missionaries in the station alone, the return of Rev. Allen Clark, though officially assigned to Seoul, made it possible to ask him temporarily to reside in Chungju. Thus the first half of the year was carried on by Rev. Underwood and Miss Davie and the last months by the Spencers and Mr. Clark.

Chungju is off the main railroad line and was never the center of very heavy fighting. Consequently, our property here was not seriously damaged except by vandalism and occupancy by armed forces in some buildings and refugees in others. The Higher Bible Institute work was conducted by Mr. Underwood as principal. Miss Davie has spend her time largely in teaching and in relief work. Both have spent most of their Sundays visiting churches in the country where they have been of great help in comforting and encouraging the weaker churches. The gratitude that is always expressed on such trips is more than convincing of their great value. Quoting Miss Davie, "One church as an example. I shall always remember it. It was my first trip to their church. They were in the midst of a building program, having outgrown the present one. They were not adding on but building a new sanctuary and plan to use the present one for their children's program. Here I appeared, a stranger to them, in the afternoon when all had gone home, but the ringing of the church bell brought the children and adults alike. After the service they were insistent that we should sit down and eat with them.

As we sat about the table the leader of the church said, "It truly is a serious thing if the Lord appears as suddenly as you did today."

Seoul Station can be said to have been reopened after the fighting by Mrs. Edward Adams. A residence had been set aside by the occupying armed forces for us prior to that, but only intermittent visits had been made by the men from other places. This was largely due to lack of personnel. However, with the opening of amputee work in Severance it became necessary for Dr. Torrey and Mrs. Adams, who had returned from furlough with the primary objective of assisting in this project, to have a place from which to operate. During the past year, Miss Marion Hartness and Miss Jean Delmarter have been able to return. Miss Hartness has taken up her former work and reopened the Pierson Memorial Bible Institute. Under her skillful hands this has grown during the year and is now giving instruction to over 100 men and women. Miss Delmarter has been living up to her reputation of the past in spending a large part of her time in visiting the many weak churches in the country, many of which have been rendered even more weak by the terrible fighting which has raged over the countryside.

The rehabilitation of amputees conducted in connection with Severance Medical Center has been doing a marvelous work throughout the year. In fact, it has established an enviable reputation and become somewhat of a show place for visiting dignitaries such as Mrs. Nixon and Bishop Martin. Over 200 people in Seoul have been given legs and arms. Another 50 in all were helped by the Korea

Rehabilitation Project. The latest addition to their equipment is the dormitory where 30 men and 10 women can be kept while being fitted for limbs. The arrival of Miss Louise Skarin, during the year, for help in therapy work, actual vocational therapy, has been a great help. Mr. Kingsbury has been mentioned in connection with Taejon but his services were largely instrumental in getting the limb-fitting shops into operation in Seoul. The arrival, this fall, of Mrs. Kingsbury has provided some additional aid, though she is devoting major time to language study. Both are still residents of Seoul but it is anticipated that by next summer a home for them will be ready in Taejon, where Mr. Kingsbury will divide his time between the two projects.

Severance Medical College and Hospital has made very favorable progress during the year in getting their plant into operational shape in spite of the loss of 60% through bombings. Aid has come from many sources, including UNKRA, American-Korean Foundation, and more recently, the Armed Forces Assistance to Korea. From the last source a very large quantity of building lumber has recently been allocated.

The Chosen Christian University has moved up from Pusan to Seoul during the year. They have been successful, under great handicaps, in repairing all of the exterior of their building. However, they have still a large amount of interior repair work to do. Here again, assistance has been coming from many sources. Recently the Fifth Air Force, which at one time had occupied part of their build-

ings, has recently donated over \$ 100,000 worth of building supplies.

The Presbyterian Theological Seminary has also moved back to Seoul, at least the main part of the student body. This was made possible by repairing 2 or 3 of the remaining buildings that had survived utter destruction. The former site was inadequate and an adjacent site, with badly damaged buildings still on it had been secured. This is connected with what used to be the Japanese Shinto Shrine site. It is a most marvelous location, on a hill, that can be seen from almost every section of the city.

During the year, most of the religious organizations which had fled to Pusan have returned. The Christian Literature Society building, which had served as office for many of these organizations, has been partially restored. Since September, most of these organizations have operated from Seoul. Our own Mission office was moved up the latter part of September. Mr. DeCamp has had to carry the brunt of a stupendous load in the Mission Treasurer's work, besides carrying on other former activities of his which he has not been able to give up entirely. Mr. Harnish was of considerable help in getting the treasurer's books systematized, but for family reasons was unable to give very much time to the treasurership during the spring. After his departure, Mr. DeCamp had to take full responsibility, but we are happy to say that Mr. Kenneth Wenrich was rushed out here in December by plane and, in the short time that he has been here, the morale of the Mission Treasurer's office has very markedly taken an upward turn. This has been most fortunate

and opportune because of the AFAK (mentioned above) program which has been swinging into full force. This program has given high priority to schools, hospitals, churches, etc. In looking for such organizations with stability and maximum chance of carrying on after the Army's departure they have turned to the Missions for guidance. This have given us an unprecedented opportunity to make recommendations where it will do the most good. But plans, specifications, and statements of justification involving a stupendous amount of work, both paper and travel, have devolved upon us for which Mr. DeCamp's release from the treasurer's office has been opportune. A recent arrival from America, Rev. Benjamin Sheldon, though his primary assignment has been to young peoples' work in Seoul city, has also been a source of help in the AFAK program. In actual experience we have found that some of this help can be made available to orphanages and widows' homes which has given a marvelous opportunity to stabilize several of these institutions which have still been in pretty much of a mushroom stage. This last, the AFAK development, has been one of the most encouraging and hopeful development during the past year.

A report on the Korea Mission could not be completed without reference to the heroic band of mothers with their children in Tokyo who have given up their husbands to help in the strategic work here in Korea. None except one who has been through it can appreciate the daily sacrifice that these mothers are making. Living in a land whose language they do not know, having to operate their homes and make their purchases in stores and markets which are

strange, with inability to converse with the storekeepers, raising the families with all the disciplinary problems that arise without the aid of the father, all create a strain of no mean proportions. The weight of the strain accumulates as the days and months and years pass on. Three years for some of these mothers. A special medal or star should be cast by our Board to give recognition to their heroic sacrifices. The damage that would be done to the work of our mission in Korea, were they unwilling or incapable of making these sacrifices, is incalculable. Much of the credit of the accomplishments of Mr. DeCamp, Mr. van Lierop, Mr. Rice. Mr. Wilson, Dr. Scott, and, more recently, Dr. Clark must be attributed to the sacrifices of these mothers.

Mention should be made of Rev. and Mrs. Robert Urquhart who are in language school in Tokyo, as well as the group in the States under appointment who will be coming out. We thank God for the prospects of all these recruits.

The work for the prisoners-of-war has now come practically to a close. This work was not directly under the jurisdiction of the mission but for the past 3½ years two members of our mission have played a very prominent part in this widely publicized work. Rev. Harold Voelkel has given himself unstintedly to the Korean prisoners-of-war. Rev. Earle J. Woodberry has done likewise for the Chinese prisoners. In this space it is impossible to even begin to tell the marvelous story of the many prisoners-of-war won to Christ and the over-all psychological effect that it has had on the prisoners in their

choice between democracy and communism. Just one striking comparison will have to suffice here. More prisoners-of-war gave their lives to full-time service for the Lord, or declared intent of taking a full seminary course than all the ministers who were martyred by the communists during the past years—about 500 martyred and 625 volunteered. The following figures were given us by Mr. Voelkel in June 1953 of the number of believers and those enrolled in the Bible Correspondence Course in the Korean prisoners-of-war camps: total number of believers 19,458—baptized 3,334, catechumens 4,047, and new believers 12,017. Those enrolled in New Testament 7,127 and graduates from New Testament 5,523; enrolled in Old Testament 4,224, graduates in Old Testament 2,249. In the Chinese prisoners-of-war camps there were 14,000 enrolled in the Bible Study work. When the Chinese prisoners were finally released a galaxy of high Generals and reception committee from Formosa were lined up. Mr. Woodberry was also present. The prisoners were so happy to see him they almost forgot to pay attention to the high officials who had gathered to welcome them on their release. It was a great demonstration of what the Gospel had meant to these prisoners during their years of confinement.

During the past year, the Korean chaplains have been carrying on a little-heralded, but most fruitful work among the Korean service personnel. Our Presbyterian quota has been: Army 144, Navy 15, Air Force 4, and Veterans Rehabilitation Centers 15. We do not have accurate figures to reveal what these men have done for the Lord among the young men of the nation. We do know that under the army conditions the young men's hearts are wide open to the

Gospel message. The chaplains have found a ready ear wherever they have gone. Hundreds of thousands have not only received comfort but also have been led into a saving knowledge of Jesus Christ as Lord. So far, the Korean army has been unable to take over the full support of these men, the Korean church is not able to, so that our relief funds are still maintaining them.

This report should include some general statements about the overall picture in Korea today. All the missionaries in all the stations have been more than busy with relief and rehabilitation work, in spite of the fact that the regular line of work has been pretty well restored and the mission personnel is still very much below par. This puts a great strain on all the missionaries, but at the same time it has been a very joyous strain because of the great sense of usefulness that has come to us with the overwhelming amount of good that we are able to accomplish.

As for the life of the Korean Presbyterian Church, it still continues to be very vital and very aggressive. The friction within the church though still considerable and not to be passed over lightly, resulting in an earlier separation of a small splinter group to the right and, last summer, of another small splinter group to the left, nevertheless has not seriously shaken the main body of the church. This body is now seriously planning on a 5-year campaign to help to take the minds of the church people off of their difference of opinion and onto a constructive, forward looking program. This 5-year program will cover the period between the 70th and 75th year since the

beginning of Protestant Missions in Korea. It will culminate, therefore, in a historic celebration. It is hoped to bring in every phase in life—spiritual, organizational, and physical—into this advance program. Politically, it is impossible to predict what the future holds for his land. Economically, it is going to be almost impossible for the divided country to support itself, for her natural resources are still largely in communist-occupied North Korea. By rehabilitating factories and the devastated areas a greater measure of self-support can be achieved, but with the enemy well-armed with all of the terrible methods of destruction now available only 25 miles away from the capital city it can be readily understood that it will be extremely difficult for the country to settle down with any confidence of security and permanence to the rehabilitation program that may be carried on. Human nature requires that everyone go forward and make the best of a situation but, after all is said and done, they will continue to realize that even the best of progress may be wiped out on very short notice, with the short distance making it very difficult, even with all of modern equipment available, to put up an adequate defense. This hangs like a sword over the head of the nation and will continue to do so until North Korea can be brought back under one government with the south. If the world's attention is shifted away to other countries by change of locale in Communist pressure, Korea can very easily become the forgotten country again. Whereas our own folly has left it in this vulnerable condition, the Church of Christ in Korea will continue to go forward in its own faith and testimony, irrespective of the nation's limitations, but nevertheless cannot help but be affected to a certain degree by them.

While humanly speaking, future is not bright, the faith of the Church of Christ is stupendous and everywhere the church people are outdoing themselves to rehabilitate themselves, to take care of the heavy "good works" program which the war has placed upon it in the way of orphanages, widows' homes, etc. and to preach the Gospel to those who still do not have the comfort of its message or the eternal life which it provides. The Korea missionaries without exception consider it a great privilege to have a guiding share in what the Lord is accomplishing in these days.

Respectfully submitted,

Edward Adams



Former Shrine site, now the Presbyterian
Seminary, Drs. Adams and Leber with
Dr H.N. Park, Seminary President,
and Rev. Yang-Sun Kim (Yu Munson)



Unloading sewing machines for widows' projects.

KOREA... *As I Saw It!*



Presented by —

BOB HAMMOND

by Broedel

VOICE of CHINA and Asia - P.O. Box 15M - Pasadena, California

HUNGER and FAMINE — The Scourge of KOREA Today



by Broed

An Open Air Market in Pusan, Korea where only those who can afford it buy vegetable

Two kinds of famine rage throughout Korea. One is the desperate physical need for daily food and the other is for the Bread of Life. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." To combat the ravages of disease, starvation and physical death,

we must do all we can to give food to the needy. The activities of our missionaries are unceasing in this respect.

Even more urgent however is the need of the soul. Where communistic tyranny, cruel persecution, and political disillusionment have left thousands in despair, the need for the Gospel is more urgent than anything else. With every kind act, every piece of clothing distributed, every article of food given, our missionaries do not fail to seek to minister also the Bread of Life, that perishing souls might be saved. The need is unspeakably great. The opportunities for the salvation of the lost are just as great. May we not be found wanting!


Selling Sardines

Pictured are women sitting on the sidewalk selling the tiny little fish obtainable in some of the streams in Korea. Every minutest piece that can be used for food is eagerly sought and nothing is wasted.

Selling Korean Apples

Vendors of small Korean apples are waiting for the few who have money enough to buy them. In the land of great scarcity of food these are very highly prized as delicacies.



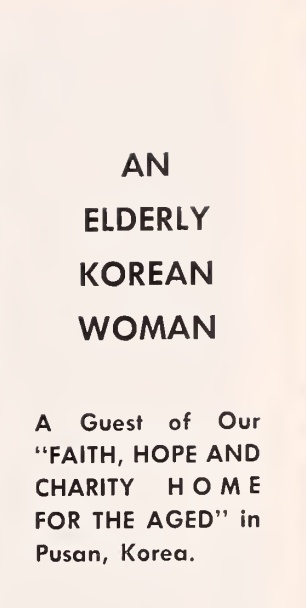


AN ELDERLY KOREAN WOMAN

A Guest of Our
"FAITH, HOPE AND
CHARITY HOME
FOR THE AGED" in
Pusan, Korea.



The lady on the left is very old and very lame but she appreciates the Christian kindness shown to her. Undoubtedly the clothing she is wearing has been donated by kind friends through the Voice of China and Asia.



The contrast that is seen between the ladies in these two pictures is somewhat typical of Korea. Through the ravages of war and the bitter cruelties of communism the old have suffered much. Some have been helped by Christian organizations like ourselves as in the picture above. Many others, however, roam the street, untidy and disheveled, and many, like the poor woman on the left, have lost their reason, and seem only to have the urge to search for food in order to survive.

How I wish that our Christian friends could actually see these sights as I have seen them in Korea! They are tragic in the extreme. Only Christian love can help. We have so much! They have so little! Let us not fail them!

A demented poverty-stricken lady, whose mind has given way under the strain of agonizing tragedy, is seen on a street in Korea.



by Broedel

ONLY THE VERY OLD and THE VERY YOUNG REMAIN In This Land Where War and Famine Walk

In going through the towns and villages of KOREA one is inevitably struck by the presence of so very many old people and very young people. The truth is that nearly all the others are occupied in some way in defending their country. In many villages hardly a single man is to be found. Many

of these old persons and children are totally abandoned because death has removed their loved ones.

Above an aged grandmother seeks to minister to a tiny child—a common sight where the maintenance of life alone is important.



"AND JESUS SAID . . . LET THE CHILDREN FIRST BE FILLED"

(Mark 7:27)

Nothing is so pathetic or heart-rending as to see a little child abandoned to its own resources in a land of strife, famine, disease and death. Compared to the multitudes that are so bereft of kindness, our missionaries feel themselves so inadequate to cope with the situation. YOUR PRAYERS AND YOUR GIFTS MEAN LIFE OR DEATH FOR SOME!

A typical lonely Korean boy for whom no one seems to care.



The mob lines up in an endless queue with any kind of pan or receptacle waiting for a hand-out of food that is never enough.



Our Mrs. Whang is seen ladling out hot food into a mother's large bucket from which many children will be fed.

"SUFFER LITTLE CHILDREN TO COME UNTO ME, AND FORBID THEM NOT"

(Luke 18:16)



A destitute family whose only home is on the sidewalk. The little boy falls asleep sitting upright as the mother nurses her child. Necessity precludes amenities in Korea.

Mrs. Whang bringing an abandoned baby from city office to our station wagon in Pusan, Korea. This crying infant will soon enjoy the kindness and care in our orphanage.



**"CAST ME NOT OFF IN THE TIME OF OLD AGE; FORSAKE ME NOT
WHEN MY STRENGTH FAILETH"**

(Psa. 71:9)



by Broed

Our "Faith, Hope and Charity Old People's Home" in Pusan, Korea.

Many Korean and U. S. Government officials have taken note of the work which we are doing both in our Old People's Home and Orphanage in Korea. General Van Fleet himself gave us a splendid commendation. All of these activities are maintained by the prayers and donations of Christian friends like yourself who support this work.

Picture shows (left to right) Mr. and Mrs. Whang, Mrs. and Mr. Hung Se Han who are in charge of our "Home," and "Jewel," the young lady who prepared the thousands of meals for distribution to the needy.

A few of the old ladies who have found happiness in our "Home."

**"WHEN I AM OLD AND GREYHEADED, O GOD,
FORSAKE ME NOT"**

(Psa. 71:18)



"HE THAT HATH MERCY ON THE POOR HAPPY IS HE"

(Prov. 14:21)

In a land like Korea where privation and poverty are seen everywhere old folks suffer a very great deal. Surely the Lord loves them and we must do our utmost to help. Although our missionaries are doing wonderful work, the need is still very great.



A group of our old people assembled outside the chapel of our Faith, Hope and Charity Home.



A group of the old folks assembled inside the chapel where they hear the Gospel of Christ. Many of these have been brought to know Jesus only at the end of a long life of heathen darkness. It is through your kindness that they have found the Saviour.



Two of the very old men who live at our "Home" seated on the front bench in our chapel. They are hearing Words of Life backed by Christian kindness which they can well understand.

In the merciless tide of communism and war that has overwhelmed Korea, those who are old and infirm are often discarded and forgotten. The Lord loves the old as well as the young, for His compassions are never failing. The urgency of helping aged people in this land of privation is very great.

It is only through your gifts and your prayers that we are enabled to bring them relief and bring them the Gospel of Christ. Most of them have never heard the Gospel until they came to our Old People's Home. Many of them have become happy Christians.

IS IT WORTH WHILE?

"THE NEEDY SHALL NOT ALWAYS BE
"FORGOTTEN" (Psa. 9:18)



Mrs. Whang, our missionary in Korea is seen distributing clothing to this elderly grandma. Words could never express the gratitude of the poor for this kindness shown to them, especially in the bitter coldness of their winters.

The picture shows (left) Mrs. Paik, the talented and genial wife of the Prime Minister of Korea. This excellent lady is really on fire for the Lord. She has done a remarkable work among Korean and Christian women, organizing the wives of many government officials into work and prayer groups.

On the right of the elderly lady, who is enjoying one of the meals which we have distributed to something like half a million in the last few months, is seen Mrs. Whang, a faithful missionary indeed. Notice the Gospel tract in the Korean language which the elderly lady is holding in her hand just beneath her bowl. No material kindness is ever shown without at the same time giving a testimony to the saving power of the Gospel of Christ.

**"TO THE
POOR
THE
GOSPEL
IS
PREACHED."**



by Broedel

OUR RECORD — 500,000 MEALS THIS YEAR TO DATE!



by Broedel

THINK OF IT!

WE HAVE SERVED HALF A MILLION MEALS ALREADY THIS YEAR TO THE HUNGRY AND DESTITUTE AND HOMELESS IN ASIA!

"FEAR YE NOT: I WILL NOURISH YOU, AND YOUR LITTLE ONES"

(Gen. 50:21)



BOB HAMMOND stands beside our "FEEDING WAGON" on the street in Pusan, Korea. Thousands of starving people have received food distributed from this wagon.

Mr. Kim, the head of the Korean Social Welfare Department, a government official, is seen serving food to the needy from the rear of our Gospel Mission truck. The government officials in Korea are more than sympathetic to the excellent work we are seeking to do.





Bob Hammond with several co-workers standing beside our station wagon from which thousands of hot meals have been served to the poor and needy.

**"I WILL BE A FATHER UNTO YOU,
AND YE SHALL BE MY SONS AND
DAUGHTERS SAITH THE LORD ALMIGHTY"**

(II Cor. 6:18)

The work of preparing and distributing about half a million meals to the needy which we have done in the past few months is a tremendous undertaking. Often our missionaries are worn to the point of exhaustion in such ministry. Your prayers and your gifts uphold them.

What they have accomplished is certainly tremendous, yet, in view of the prodigious need, much remains to be done. As I have traveled from one town to another in Korea, which has been devastated by the scourge of communism and war, my heart breaks at the very thought of so many perishing for want of bread. The need for the Gospel, of course, is even much greater than this. In this hour of great trial in the Far East we must press forward in the Name of Christ.

Two Korean ladies who have received both food and clothing from our missionaries and who have also heard of the love of Jesus.



TODAY THERE ARE COUNTLESS MULTITUDES OF ORPHANS HOMELESS IN ASIA



A typical street scene in a village in Korea. The little boy is coming towards the wagon with his empty bowl for food.



A forlorn child sits on the sidewalk in the shelter of a building entrance—typical of many destitute and orphan children who roam the streets in Korea and other parts of Asia today.



At the time of distribution of food our missionaries stand up on the rear of our feeding wagon and tell forth the Gospel as in the picture above.

COMMUNISM AND WAR BRING WANT, BONDAGE, HEARTACHE AND SUFFERING



THE GIRL ABOVE IS TYPICAL OF THOUSANDS IN KOREA TODAY — BEWILDERED, RAGED, UNKEMPT. CHRISTIAN KINDNESS AND THE GOSPEL ALONE PROVIDE THE ANSWER!

Send your sacrificial gift now to:

BOB HAMMOND

Voice of China and Asia

P. O. Box 15M

Pasadena, California

OUR ISABELLE HOME ORPHANAGE AT PUSAN, KOREA



She just couldn't have any more!



Rows of babies — each one must be fed.



One of our new native Christian workers looking after some of the smaller children in our orphanage.



This is a new baby that was found and brought to the Orphanage by one of the workers in the city — just outside our Isabelle Home.

**"CAN A WOMAN FORGET HER CHILD? YEA . . .
YET WILL I NOT FORGET THEE"**

(Jer. 49:15)

When I visited our Orphanage in Pusan, Korea it seemed to me to be the busiest place I had ever seen in all the world. Children in themselves are always lovable, but to look at these tiny little ones at our Orphanage and remember that, but for the kindness of some missionary worker, many of them might have perished on the sidewalk or in some dark alley of a city street, my heart overflowed with joy.

How I wish that all of our friends could see this orphanage as well as our own Eric Bruce Hammond Memorial Orphanage in Hong Kong. One is overcome with both sadness and joy, for we must remember that we have only been able to rescue a few. This work merits a definite place on your prayer list.

Our Gospel daily kindergarten class at the Orphanage.





(L. to R.) Bob Hammond, Mr. Kim mayor of Taegu, Mrs. Paik wife of the Prime minister of Korea, and our Mrs. Whang standing by our Gospel Wagon.



Bob Hammond (third from right) is seen here with a number of government officials and workers in Korea. The tall military man in the center is the famous Korean Gen. Sims, who is most sympathetic to our work.



Bob Hammond visited a number of hospitals like the one above. This is one of the chief receiving hospitals for wounded from the front in Korea.

MANY KOREAN AND U.S. GOVERNMENT OFFICIALS HAVE COOPERATED WITH US.

One of the most gratifying features of our missionary work in Korea is the hearty reception and cooperation which we have had from both native Korean Government Officials and those of the United States. These men are right in the midst of all the harrowing conditions attendant upon ravages of war, and they see for themselves what we are doing.

Our relief activities have been hailed and commended by those close to Sygman Rhee, and even Gen. Van Fleet visited our orphanage and gave us a splendid testimonial of his regard for this work. Above all we know the Lord approves of these activities because He has used our missionary endeavors to bring the light of the Gospel into many hearts of those who sat in heathen darkness.

Please pray that the Lord may greatly uphold us in our task.



Bob with S. T. and Mr. Hou, the assistant to minister of education in Korea.



(L. to R.) Bob Hammond, Mr. Paik who is the head of one of the leading newspapers in Korea, and who has cooperated splendidly with our work, and Mr. Whang.

IS IT WORTHWHILE?

The little boy in the center of this picture could hardly tell you yet as to whether this missionary work is worthwhile or not. He is too small to know. He does know, however, that at one time he was in rags. He knows too that he was bitterly cold and desperately hungry. To him now it means nothing that his pants are far too long for him with the cuff turned up to his knees. He does know that these trousers come in a large package perhaps from some farm woman in the middle west of the U.S.A., or from some busy housewife in a great American city, or from a home in Canada where another little boy had grown too large to wear such clothes.

This little boy is typical of many who have been brought into our orphanages in the Far

East. Sometimes they are brought in as tiny infants wrapped in a tattered and torn gunny sack after they have been discarded by some desperate mother who knew they must die unless somebody found them. Some of them are left in a conspicuous corner where a broken-hearted mother knows that the missionary will pass and perhaps notice them. Others of course are put in some dark alley in the hope that death may close in very rapidly.

the company of our missionaries seeking to encourage them in their endless toil, is a land today of unbounded missionary opportunity. While many parts of India, Malaya, Africa, are closing their doors against the missionaries, Korea is inviting us to come. That suffering people has reached the stage where they have concluded that their heathen gods will no longer help them. Of course, the communists and the heathen priests are making a bold bid for the attention of these down-trodden people. We have the opportunity, however, of showing them Christian kindness and telling them the true story of salvation in the Name of the Saviour who came from heaven and died to save them on the cross.

Having read this factual folder about

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**RESCUE  
THE  
PERISHING**

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**CARE  
FOR  
THE  
DYING**

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East. Sometimes they are brought in as tiny infants wrapped in a tattered and torn gunny sack after they have been discarded by some desperate mother who knew they must die unless somebody found them. Some of them are left in a conspicuous corner where a broken-hearted mother knows that the missionary will pass and perhaps notice them. Others of course are put in some dark alley in the hope that death may close in very rapidly.

Korea as I have seen it, not once but many times, as I have trudged here and there in

Korea, I would personally challenge the reader to look again at this little boy in the center of our page and answer his question: "Is it worthwhile?" At one time he knew nothing of Christian love and kindness. He knew only suffering, and nakedness, and cold and hunger. If he could, he would speak for millions of other children and old people in the Far East. They would like to know the Saviour that we know. They would like to feel warm and well fed, and happy, but WHO CARES? YES, JESUS CARES! DO YOU CARE?

DO YOU KNOW?

One Korean person may be reached with the Gospel in Korea by investing only \$1.00?

Three Korean children can be fed one day on three pounds of rice costing only \$1.00?

An investment of \$15.00 will care for a Korean orphan for one month?

A student in a Bible School can be trained for one month for \$15.00?

A native preacher or Bible woman can be supported for about \$30.00 a month?

A cubic ton of relief supplies for Asia can be shipped to Asia for \$60.00?

We appreciate your constant help, prayers and sacrifices

WIN SOULS!—SEND YOUR GIFT NOW!

Address All Mail To:

BOB HAMMOND — P.O. Box 15M, Pasadena 16, California



by Broedel

**THE CALL OF KOREA IS THE AGE-OLD CALL OF THE PERISHING!
BATTLES MAY BE WON OR LOST BY THE ARMIES IN THE
FIELD, BUT THE GOSPEL IS THE POWER OF GOD
UNTO SALVATION TO EVERYONE THAT BELIEVETH**

Address All Mail To:

BOB HAMMOND

VOICE of CHINA and Asia - P.O. Box 15M - Pasadena, California

April
1954

Reader's Digest

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By James Michener

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C H I N A



One Must Respect Korean Culture

By James Michener

Author of "Tales of the South Pacific," "Return to Paradise," "Sayonara," etc.

IN DECEMBER 1950 the half-destroyed city of Seoul was about to be captured by the Communists for a second time. Only a few hours remained to salvage precious national treasures, and a government ship stood by for one last-minute cargo.

What could be evacuated that would be of most value to the nation? Machinery? Engraved plates for printing money? The government chose to rescue the Seoul Symphony Orchestra. For without music there could be no Korea.



JAMES MICHENER has recently returned from Korea and Japan where he gathered the material for this article. (For more about Mr. Michener, see page 20.)

Our unknown friends, the Koreans, despite a long series of devastations, have an extraordinary cultural heritage of which the world knows far too little

Americans on the scene were astonished, for we have never fought side-by-side with people about whom we knew less than we did about our South Korean allies. In fact, we have often understood our enemies better than we have this tough-minded little friend.

The reasons for Korea's bad publicity are many. The war was unpopular and Korea shared that unpopularity. In its northern frozen wastes our soldiers suffered humili-

Author of "Tales of the South Pacific," "Return to Paradise," "Sayonara," etc.

ating defeat; our men remember that country bitterly.

But let's look at the facts. Koreans have to be tough. Theirs is the most-destroyed nation on earth. You have to go back to the Middle Ages to find another nation so completely wiped out. Yet today's destruction is merely one more in the long series of devastations. First came the ancient Chinese marauders. They were followed by ravaging Mongols of Genghis Khan. In 1592 the Japanese destroyed almost every city in Korea; in 1636 the Chinese Manchus repeated the job. In 1910 the Japanese took over completely. When liberation finally came in 1945 the Russians occupied North Korea. Then, in 1950, war again shattered the land.

It is doubtful if any other nation on earth, except possibly Poland, has maintained its integrity under such conditions. It is a historical miracle that Korea exists today. Four explanations are suggested.

First, Korea serves as a bridge between the mainland of Asia and Japan. Since ancient days cultured Chinese and savage tribes from Siberia and Manchuria have gathered at the northern end, while at the southern have stood the capable Japanese. The history of Korea must be viewed as the passage of these peoples back and forth across the peninsular bridge. These vast movements have brought not only the destruction of war but also the benefits of peace. To a strong, capable Korean people their bridge has

brought influences from Japan and Siberia.

Second, the country is tremendously mountainous. It is claimed that if its peaks were flattened out Korea would cover the entire earth. Such chopped-up terrain encourages tight little groups to hide away in remote valleys and continue their immemorial customs regardless of who occupies the cities. A Korean village today, with its grass-roofed houses built around tiny central patios, looks very much as it did a thousand years ago. Such isolated living engenders rugged individualism.

Third, Koreans as a national group are unbelievably resilient, dogged and well suited to absorb the shocks of history. An American colonel who watched them patiently rebuilding a village which would have to be destroyed in the next big push said, "They work slowly, but nobody can stop them." I remember asking a three-star admiral in command of forces trying to destroy a Korean railroad bridge what he would do when he retired. He replied, "I'm going to cash in my insurance, pawn my wife's jewels and invest every cent I have in any railroad in the world that will hire Koreans for maintenance men."

Fourth, as a people and as a nation Koreans possess a stunning integrity. Defeated and mutilated by wars, they still have kept themselves proudly intact. A Korean sociologist says, "I think it's because of our women. They treasure this

sense of personal purity. Japanese occupied us for 40 years, but our women ignored them. One enemy after another has swept our land, but none were able to seduce our women. Your American troops, coming as allies, have had a little better luck, but we must remember that Genghis Khan's troops didn't have Sears, Roebuck catalogues to help them do their wooing."

What major ideas from Asia moved over the Korean bridge to enrich the world? Practically an entire civilization was exported to Japan. Almost every facet of Japanese culture was first polished in Korea.

Three religions came down from the bridge: Confucianism from China, Buddhism from India and Shamanism, or spirit worship, from Siberia. Each took hold in Japan, where the latter two prospered, Buddhism under its own name and Shamanism as the much-improved Shinto.

In architecture the pagoda and temples with upswept roofpoles were passed along. Some of the finest sculpture in Asia was done by Korean artists. In art the secrets of woodblock printing and Chinese pottery were transmitted across the bridge. As early as 900, Korean potters were making exquisite bowls and dishes with lustrous glazed finishes. These ancient works of art are now prized in museums around the world. In the great Japanese invasion of 1592 the principal loot taken away by the conquerors was

a colony of potters who built the Japanese ceramics industry which later sent its superb products across the earth.

Unfortunately the Japanese refused to borrow Korea's great invention of the floor-heated house. The germ of this idea probably originated in Manchuria, but the Koreans perfected the simple trick of piping hot air and smoke through floor ducts, over which were placed large slabs of laminated paper lacquered with bean oil, so that the Korean floor is beautifully polished and permanently warm. As long ago as the time of Christ, Koreans enjoyed radiant heating.

American gardens have been enriched by the glorious flowers which reached us through Korea. Some, like the forsythia, azalea and plum, came from China, but the Japanese cherry originated in Korea, where the world's finest groves of this spectacular tree still stand.

There were other lovely things that developed in Korea, sometimes with an initial hint from China or Siberia, but always with a strong Korean color. One is the Korean dance, wild, passionate and sweet. At times it tells a historic story in the manner of a ballet. Often it expresses a sly commentary on human pompousness or the ridiculous upsets of love. The dances I like best are crazy little ones that simply tell of a man or woman having a rousing good time.

Every Korean can dance, not mystically as in India nor with iron

skill as in Japan. Korean dancers are just happy people in billowy costumes, cavorting with the joy of life.

The contribution for which Korea is most famous is its music. Unique and wonderful, it is the only Asian music which compares in richness and emotional complexity with the best of Europe. Founded upon a three- or six-beat system, its best songs sound like spirited waltzes.

If a dozen Koreans gather it won't be long before singing starts. Four Koreans and a bottle of wine will provide music for an entire night. Recently I overheard such an impromptu songfest; in the course of half an hour these village singers tried half a dozen folk songs, part of a Korean opera, "My Old Kentucky Home" and the "Habanera" from Carmen. Schoolgirl groups love the wild old folk songs. Boys' choirs sing Western music and street singers chant, "How Much Is That Doggie in the Window?" Only strikingly similar Wales provides as much music as Korea.

Another Korean invention is the *kisang* house, where professional entertainers sing and dance for well-paying customers. In Japan this became the highly formalized *geisha* house.

In science, Korea has made several distinguished advances: one of the first astronomical observatories, the first controlled system of measuring rainfall, cast-metal type for printing books at least 50 years before Gutenberg, and one of the

first comprehensive encyclopedias.

Perhaps the greatest contribution was in the field of naval science. In 1592 Admiral Yi Soon-Sin got the job of halting the Japanese invasion. But his wooden ships were knocked out by a secret weapon imported by Japan from England: cannon. When the Japanese had landed, Yi quietly assembled his remaining ships and encased them in metal so that they looked like turtles. Then, 270 years before the *Monitor* and the *Merrimac* fought in our Civil War, Yi's ironclads sped out and destroyed the Japanese fleet, putting an end to the invasion.

The Chinese have always called the Koreans "the gentlemen and scholars of the East." Korea's major intellectual accomplishment was its alphabet. For the first 1500 years of the nation's history, all writing was done in Chinese characters. This kept Koreans largely illiterate, for spoken Korean is as different from Chinese as Finnish is from English.

Then in 1445 a brilliant Korean king handed his people a practical alphabet which anyone can learn in an afternoon. Illiteracy in Korea has practically disappeared.

Throughout history there was a rich interchange of ideas between East and West; one Korean cave contains extraordinary carvings whose graceful drapery copied Greek statues which were well known as early as 300 A.D.

The movement of Western ideas through Korea has continued into modern times. Koreans say, "The

Germans brought us breweries and public architecture. The English taught us how to collect customs and work out a financial system. The French brought civil law and museums, while the Americans gave us hospitals and schools."

Rarely do Americans appreciate the part our nation has played in Korea. Dr. Choi Jung-Woo, who translated Shakespeare into Korean, says, "Take an average 100 Korean men in government today. About 40 of them were educated in American missionary schools. About 80 speak English." An average of seven out of 16 top government cabinet posts were held by men educated in American schools.

American religious influence has been profound. Korea is unique among the major nations of the world in that it has no generally accepted national religion. At one time Buddhism predominated but never really captured the country. Later, Korean men were Confucianists while many of the women clung to Shamanism and its warm world of spirits. Today the leading religion is Christianity, fostered by Americans, but the number of its actual followers is not great.

The permanent religion of Korea is love of the land. Against the flood tides of disaster the people cling to their land. This means that the people are stubborn, hard to get along with at first, sometimes even smug in their assurance that they know what's best for Korea. A scholar told me, "Until we see

some other nation that has survived the way we have, we must be suspicious of good advice from the outside." This attitude has prevented Korea from developing a fully democratic government. The tough old ways are good enough.

In spite of its wonderful people, Korea as a nation seems destined for tragedy. Geographically it must always be a bridge nation, and it is the fate of such nations to be invaded periodically. Today, in addition to the historic pressure from China, Siberia and Japan, the forces of Russia and the Western World have met on the Korean bridge.

That Korea will stay invaded permanently because of this is unlikely. In the cold December of 1953 I saw vivid proof of Korea's determination. At night there was no electricity for most homes in Seoul, no running water, no heat. There was insufficient food, and of every five buildings three were bombed out. Seoul was a destroyed and miserable city, but its artists decided to hold an exhibition.

In a beat-up hall whose rooms were cold and dreary was hung a collection of pictures that would have graced any world capital. Foreign experts praised the show as unbelievably good.

Here was no doleful emphasis on war. Not one of the artists who painted these pictures had known security, warmth or sufficient food. Yet here was the vigor of Korean dancing, the joy of Korean song.

That is the spirit of Korea.

Korea Looks Forward



Korea Looks Forward

The Christian Church in Korea has gone staunchly ahead during the years since June 25, 1950. In spite of war, the destruction of churches and homes, and the fact that a large proportion of the Christian community were refugees, the Christian program has advanced and the Christian Church is larger and more vital than when war began.

This is best indicated by the story of one church, the Young Nak Church in Seoul. Dr. Kyung Chik Han and the Rev. Simeon Kang are the pastors. In the summer of 1950 they had a congregation of over 3,000 members, but just before Christmas 1950 more than ninety percent of the membership had to flee in face of the Chinese Communist advance, and some of those who stayed behind gave their lives for their faith.

Seoul is still a city of scarcely half the population that it had before hostilities began, and one would suppose that the Young Nak Church would only be beginning to resume its services.

Actually there are four Young Nak churches, and on Sunday mornings there is an average of 700 at the church in Pusan, 500 in Taegu, 300 on the island of Cheju, and 1,000 in Seoul. The pastor states that there is a larger membership now than before the war. In addition there are two orphanages, a widow's home, four Bible Clubs teaching elementary school subjects, and two high schools. It has demonstrated the resiliency of the Christian Church in Korea.

The General Assembly of the Presbyterian Church has continued to hold its meetings and has an enlarging program in spite of its difficulties. Two years ago it began to furnish chaplains in the South Korean Army and to establish a theological seminary which now has more than 500 students. Actually its activities as an Assembly of the Church are greater than they were before the recent conflict.

An increasing number of the men missionaries assigned to the Korean Mission are now at work in various parts of South Korea. They are active in every type of service pictured in this leaflet, and recently it has become possible for some of the women missionaries also to return to their posts. Much of the time and effort of all is devoted to relief and rehabilitation work, which has only been made possible by the large annual appropriations for Korea from the generous *One Great Hour of Sharing* offerings in Presbyterian churches.

The impression made by the newspaper reports from Korea, or the sight of the Korean country-side, is one of appalling destruction. Some have said that this destruction is greater in comparison to area than that which occurred in any of the European countries during World War II. And yet in spite of the destruction it soon becomes evident that the Korean people and the Korean Church are carrying on. Now that hostilities have ceased, the Church in Korea will move forward rapidly. Its program is already established. There is no sense of helplessness or defeat. There is hope. There is accomplishment. Faces are definitely set towards the future. No sacrifice is too great for American Christians to make in our partnership with these heroic people.

to Peace and Victory



- ▶ The Church in Korea looks forward. Hundreds of pastors and Christian leaders have lost their lives because of their faith, but in the summer of 1952 the National Christian Council held a retreat in Pusan to take stock of the present and plan for the future.



- ▶ The Yang Mok Church, between Taegu and Seoul, suffered severely during the Communist invasion, but has been restored, and is in constant use. Mrs. Edward Adams displays a Sunday school banner which says *Victory*. The Pastor stands at the left of the organ which was buried during the invasion.

Unto the Least of These

► Orphans, tragic by-product of the Korean war, have a priority in the Christian program. Thousands have been gathered into homes and temporary shelters and are being cared for by the Christian Church. This small member of the family at the Presbyterian Foundling Home in Taegu will have fewer sores on her face and head when she has had better food for a while.





► Destruction of war is everywhere apparent in Seoul, but constructive Christian work goes forward.



► This group of children found wandering in the ruins of Seoul, were taken to the Seoul Civic Orphanage by a United Nations welfare officer on the staff of the Unified Command in Korea.

Seoul



► A bombed out warehouse in Seoul is being used as a church. These Korean war widows, employed as weavers, work in one corner of the building.



- ▶ Bible Clubs, organized in many cities, are offering approximately 40,000 destitute children religious teaching, the three R's, and recreation. Gathered in from refugee camps and off the streets, children have a taste of normal life through the Club. Dr. John C. Smith and the Rev. Francis Kinsler review a Bible Club Field Day at Seoul.



- ▶ Some of the 9,750 children enrolled in Seoul's Bible Clubs.

A New Hope for Life



► A unique missionary project, directed by Dr. Reuben A. Torrey, Jr., is helping to fit Korea's 30,000 military and civilian amputees with new arms and legs. Dr. Torrey (second from left) and Mrs. Edward Adams, R.N., with staff of U.S. Army unit prosthetic shop at 31st ROK Hospital.

► Dr. Torrey, who lost an arm in China during World War II, encourages a man learning to walk with temporary pylon legs.



► In amputee ward at 3rd ROK Hospital, Pusan, there are 200 cots, 161 amputees.



► Mr. Paul Kingsbury helps an amputee in the final fitting of his new leg.

Among Prisoners of War



- ▶ Chinese and North Korean Communist prisoners of war have voluntarily attended camp religious services. Prisoners, including Christians who had been forced into the Communist armies, have even built their own churches. Christian services, conducted in Korean and Chinese, consist chiefly of morning prayer-meetings. Non-Christian POW's have been encouraged to hold services in their own rites.



▶ A group of North Korean POW's organized themselves into a literacy class led by a Presbyterian pastor. They chose as their name "First Battalion Laubach School."

▶ World-wide communion Sunday was observed in a POW camp, October 5, 1952.



Taegu



- ▶ Taegu, in South Korea, is the only Presbyterian mission center that has escaped the destruction of war. The hospital under a Korean doctor is taxed to capacity. Mrs. Lyon and nurses unpack hospital supplies sent from churches in the U.S. which help to make the work possible.



- ▶ A home for nurses is dedicated. There are a number of special clinics, a three-year nursing school, and an internship program, in connection with the Taegu Hospital.



► The Presbyterian Foundling Home in Taegu.

Refugees



► Thousands of Korean refugees live in mat-sheds and lean-tos like these.



▶ The Rev. Francis Kinsler, Dr. Edward Adams, and Dr. John C. Smith visit a refugee camp nursery which is home for these youngsters, clean and fed and clothed by Christian workers.

▶ The Rev. Harry Hill takes a message of comfort and cheer to the sick and wounded. Many of them are completely destitute, and have lost all traces of their families.



- Needy Korean children are outfitted with clothing donated by American Protestants through church relief agencies. Chaplains of the U.S. Army have helped greatly in this work.



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KOREA



OFFICE OF PUBLIC INFORMATION, REPUBLIC OF KOREA



Aikook-Ka, a patriotic song

f

1. Tong-Hai Main and Pak-doo Moun-tain, Though they may drain and wear,
2. Naam-saan Hill top e'er-green pine trees, Like troops of ar-moured men,

f

drain and wear,
ar-moured men,

f

May God bless our land Ko-re-a For ev-er and ev-er!
Con-qring'er the win-try frost-; Daunt-less our sym-bol.

f

for ev-er!
our sym-bol.

CHORUS

p

Moo-koong-wha, Saam-chun-ree, O beaut'-ful land; —

p

O beau-ti-ful land; beau-ti-ful.

ff

You and I must pro-tect and nurse-; Long live our Fa-ther-land!

ff

HOLIDAYS OF THE REPUBLIC OF KOREA		
January	1.....	New Year's Day
March	1.....	Independence Day
July	17.....	Constitution Day
August	15.....	Liberation Day
October	3.....	Foundation Day
October	9.....	Han-Gul Day (Korean Alphabet Day)
October	24.....	U. N. Day
December	25.....	Christmas



Lake *Chun-Ji* on Mt. *Paik-Doo*

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President Syngman Rhee

SYNGMAN RHEE

Brief Biography of the President

President Syngman Rhee was born to Kyung-san and Kim-Hai Kimsi Rhee on March 26, 1875 in Whanghai Province, Korea. He is descended, through his father, from the Yi dynasty which had ruled Korea from 1392 to 1910. (Yi, Ri, Li, alternate names for the dynasty, and Rhee all have the same Chinese and Korean ideograph.) In compliance with his father's wish that he obtain a literary degree and, consequently, an appointment to a high Government post, young Rhee received a classical Chinese education. When he had finished his studies he placed first in the national examinations held in the capital city of Seoul. Because he thought that a knowledge of English would be necessary to maintain a Government post, and since no Korean school offered instruction in this language, Rhee enrolled at Pai-Jai, a Methodist mission school in Seoul. By the time he left the school, Rhee had been influenced by the talk of democracy he heard there, and in 1894 he joined the Independence Club, which pressed for democratic reforms under the Korean monarchy and for elimination of Japanese influence in the Government. Shortly afterward, he founded and edited the *Independence Daily*, the first daily newspaper published wholly by Koreans. When, in 1895, the leader of the Independence Club was forced to flee from Korea, Rhee became leader of the reform movement. In 1897 Rhee led a mass demonstration of students. As a result, he was imprisoned and subjected to six months of torture. During these months Rhee became a Christian convert. After he was sentenced to life imprisonment, he was removed to another jail where he organized his co-prisoners into classes to study religion, economics, and English. He also conducted religious services. While in prison, he translated several English books into Korean and, in 1904, wrote in Korean "Spirit of Independence," a book which has had many reprintings (one in 1947) and which, reported *Newsweek* in 1943, is "the book all literate Koreans abide by today".

Studies in the U. S.

In 1904, a general amnesty of political prisoners was declared, and Rhee was released. With the help of his father, he traveled to the United States. During his six years in that country, he received a B. A. degree from George Washington University, a M. A. degree from Harvard University, and a Ph. D. degree from Princeton University, having written for his doctorate (1910) a thesis, "Neutrality as Influenced by the United States," published in 1912. During his years at Princeton, Rhee reportedly was influenced by Woodrow Wilson, who ended his administration as president of Princeton in the year Rhee received his degree.

Syngman Rhee returned to Korea in the fall of 1910 or 1911 as a YMCA official. While in his native land, he organized and was the leader of the Korean Christian Students Movement and was a missionary teacher for the Methodist Mission Board. Still concerned over the fate of his country (Japan had, by now, openly occupied Korea and changed its name to Chosen), Rhee continued his political activities, organizing resistance to the Japanese in whichever part of the country he traveled to do missionary work. Discovery by the Japanese forced him again to leave Korea.

Exile begins

This time Rhee fled to Hawaii, where he founded the Korean Methodist Church and the Korean Christian Institute, which school he directed until 1939. In Hawaii, he also established the Korean Pacific Magazine. In the meantime, he remained in contact with the independence movement in Korea. On March 1, 1919 a group of Korean leaders signed the Korean declaration of independence. On that date, simultaneous meetings and demonstrations were held throughout Korea. The year 1919 is remembered as the year of a Japanese purge of Korean nationalists. Secret elections had been held, and delegates met to establish a Korean Provisional Government. Syngman Rhee was unanimously elected President, and a republican form of government was adopted by constitution.

Early in 1920 Rhee went to Shanghai to direct this Korean government-in-exile, which convened yearly. The government organized guerrilla resistance to the Japanese in Korea, and later, when

the Japanese invaded Manchuria, aided the Chinese in their fight. At one time, thirty thousand men were reported fighting for China as representatives of the Korean Provisional Government. In 1924 the provisional group began to decline as a result of a factorial split. It was revived, however, in Chungking in 1940, having, during the sixteen intervening years, undergone a series of reorganizations. Rhee was regularly re-elected President; he held this post until 1941, when he relinquished his duties to Kim Koo, another Korean independence leader.

The history of the Korean Provisional Government was partly characterized by its attempts to win recognition for itself, particularly from the United States. "America is the hope of Korea," Rhee wrote in 1944. "Although the American people have not realized it, they as well as the people of the other democracies are in a very real sense responsible for Korea's plight. They are responsible because they have ignored, for the most part unwittingly, Japanese treachery toward Korea because they have permitted their Government to pursue policies that have directly and indirectly facilitated Japan's exploitation of Korea." To aid this striving for recognition (which was not obtained), he established the Korean Commission in Washington, D. C., "to serve as a diplomatic agency of the exiled Korean Republic." Supported by donations from Koreans in the United States, the commission, on which Rhee served as chairman, in 1947 continued to function as the quasi-diplomatic agency of the Representative Democratic Council, an American Military Government-sponsored group. (The Provisional Republic of Korea was voluntarily suspended in October 1945.) During World War II, the commission and the government unsuccessfully sought to have the republic accepted on the same basis as government-in-exile eligible to receive Lend-Lease aid, and to have it represented at the San Francisco Conference which drafted the United Nations Charter.

Returns Home

In 1945, after the Japanese surrender and liberation of Korea, Rhee returned to his native country. He opposed Four power trusteeship proposed by Foreign Ministers at Moscow in 1945. As the Japanese troops were evacuated, Russians took over the northern half of the country and



Dr. Rhee in his youth

American troops moved into the southern half. Rhee, a bitter opponent of communism, wished to see an independent government established in the south. This government, he hoped, can eventually force the Russians to withdraw from the north, through the United Nations. He asked the US-USSR Joint Commission for a definition of trusteeship (he believed this should be confined to "aid and assistance") and democracy. Shortly after his return to Korea, Rhee was appointed chairman of the Representative Democratic Council of South Korea.

In the subsequent political stalemate, Rhee appealed to the U. N. General Assembly for a popular registration and free election throughout the country. The general election, with secret ballot, would be held under the supervision of the United Nations Commission. The Russians, however, refused to allow the U. N. Commission to enter North Korea.

Finally, as no agreement could be reached by those concerned with Korean independence, the U. N. Commission set May 10, 1948 as a date for the general election. The vote was taken in the southern half of the country. Hence the National Assembly was chosen which drew up and on July 12, 1948, adopted a constitution. In accordance therewith, Rhee, on July 20, was elected as the first president of the REPUBLIC OF KOREA and was inaugurated in Seoul, July 24, 1948. In July 1952, when his four-year term terminated, he was re-elected in a free, popular election.



Gen. Douglas MacArthur visited Korea on August 15, 1948, the day the Republic of Korea came into being. From left: Lt. Gen. John R. Hodge, US commander in Korea, Gen. MacArthur and President Rhee.



Ceremonies celebrating the inauguration of Republic of Korea on August 15, 1948.

President Rhee giving his second inaugural speech at the Capitol building in Seoul, on August 15, 1952.





Greetings are exchanged between President Syngman Rhee of the Republic of Korea and U. S. President-elect Dwight D. Eisenhower of the United States.

EISENHOWER & DULLES VISIT KOREA

To fulfil his pledge made during the presidential election campaign, U. S. President-elect Dwight D. Eisenhower visited Korea early in December 1952. He arrived in Seoul on December 3 and toured the military installations for three days, at the same time visiting President Syngman Rhee at Kyung Mu Dae, presidential mansion in Seoul. Until his departure on December 7 Mr. Eisenhower's trip to Korea was shrouded under the heavy cover of strict secrecy.

Eight months later, after the truce was signed at Panmunjom between the United Nations and the Communist Commands, U. S. Secretary of State John Foster Dulles, accompanied by his aides, visited Korea to confer with President Rhee and his cabinet on conclusion of a mutual defense pact between the Republic of Korea and the United States. After a series of serious yet friendly talks, agreements were reached, and the ROK-US Mutual Defense Treaty was initialed in Seoul on August 8, 1953 by Foreign Minister Yung Tai Pyun and Secretary of State Dulles. (The treaty was formally signed in Washington on October 1, 1953.)



John Foster Dulles, U. S. Secretary of State meets President Syngman Rhee at the presidential residence in Seoul.

The ROK-US Mutual Security Treaty was signed on August 8, 1953 by Foreign Minister Y. T. Pyun and Secretary of State J. F. Dulles.



SHORT HISTORY OF KOREA

Tangoon

Like the histories of all the ancient lands, Korea's early days are shrouded with clouds of mythological stories, according to which *Tangoon*, a semi-deitic figure, welded together the various primitive tribes of southern Manchuria and northern Korea into a single kingdom, which later became to be known as *Chosun* (Land of the Morning Calm). This was in the 24th century before the birth of Christ. Lasting over a period of one thousand years, the legendary kingdom never extended south of the Han River. (Pyong-yang was the capital of the kingdom).

South of the Han River lived a different people who formed various tribes with no civilized social order. In the year 57 B. C., these tribes united themselves and, following the incorporation of tiny but important *Karak*, established a great kingdom of *Silla*, with capital at Kyongju.

Two decades later, there arose in northern Korea another new kingdom, *Kokuryu*, embracing the vast territory of present-day Manchuria and most of north Korea. In 18 B. C., on the other hand, a third kingdom, *Pakje* came into being, thus initiating what is known as the era of Three Kingdoms.

Three Kingdoms

Of the three kingdoms, *Silla* is believed to have had the most advanced and peaceful civilization, her attention being paid more to the arts of peace than to those of war. Her people built magnificent temples, beautifully modeled Buddhist sculptures, set up astronomical observatories and other cultural establishments, some of which are still remaining in and around Kyongju. A number of musical instruments were also invented during this period, including exquisite jade flutes and *Kayakum* harp, the latter being a contribution of *Karak*.

Kokuryu, the militant and aggressive power, adopted an expansionist foreign policy that brought her into constant strife with neighboring tribes and the colossal Chinese Empire. *Kokuryu* had less developed culture compared with *Silla*.

Pakje whose culture developed along hedonistic lines, turned out to be the most decadent regime of the three. Her power declined until she was subjugated by her neighbors, but the impress of her culture was greatly felt in Japan, to which country *Pakje*, in the year of 285 A. D., sent many craftsmen, artisans, tailors, brewers, tile-makers and ceramists. One of her most renowned scholars, Wang-in, whom the Japanese called Wa-ni, was invited by the Japanese Emperor to teach the Crown Prince Chinese classics.

The struggle among these three powers for supremacy over the entire peninsula went on for about seven hundred years until *Silla*, in alliance with China, crushed *Pakje* in 600 and then *Kokuryu* in 668.

The fall of these two kingdoms left *Silla* uncontested ruler of the country and enabled her, for many subsequent centuries, to develop her culture and civilization without the immediate threat of invasion by any covetous neighbor.

Nevertheless, the latter period of *Silla's* reign over the land was filled with bitter feuds among rivaling overlords, particularly between Kyung-whun and Wang-keun, which resulted in the triumph of the latter, to whom the power of *Silla* was completely turned over. Thus was born the kingdom of *Koryu*, from which Korea, the western name for the land, was evidently derived.

Koryu

From the beginning, the *Koryu* dynasty was beset with a deep-rooted struggle for religious predominance between Buddhism and Confucianism. Buddhists ultimately got the upper hand and once secure of its hold on the entire religious life of the nation, Buddhism flourished greatly but it was not without harmful consequences. Decisions on state affairs were increasingly influenced by monks and priests.

This period saw the rise of the mighty Mongol horde under the leadership of Genghis Khan. They invaded Korea in 1231, sweeping down as far as Kaesong, capital of the dynasty. The monarch fled to the fortress island of Kangwha, which held off the enemy for thirty years. The Mongols finally gave up their hope of conquering the island and allowed the King to return to Kaesong, where he resumed

his throne. Upon returning to his capital, the King found the country irreparably devastated and was so horrified at the calamitous effects of the destruction that he acquiesced to place his country under the protection of the Mongols. Thus followed the era of Pax Mongolia.

When their power reached its height on the continent in the reign of Kublai Khan, the Mongols conceived of the idea of conquering Japan, in which enterprise they required the help of *Koryu* in manpower, ships and provisions, which *Koryu* was obliged to provide. Nevertheless, the invasion of Japan by the Mongols, which was attempted twice, in 1273 and again nine years thereafter, proved to be a failure due to savage storms which completely wrecked the invading fleet before it could reach the Japanese shores. The fruitless ventures, which largely helped to put an end to Kublai Khan's ambitions for overseas conquest, had also resulted in weakening the strength of *Koryu*, paving the way for her gradual downfall in the course of next few years.

The civilization of *Koryu*, however, had stood on a high plane for many centuries. She inaugurated the civil service examination for the first time in Korea's history, established schools for the education of youth and instituted taxation laws to stabilize national revenue. Bronze coin was used during this age and the art of printing was greatly developed. Above all, *Koryu* produced the most refined porcelain works which are still cherished as one of the most graceful ever created by man's hand throughout all history. The world-famous celadon was made by *Koryu* artisans and today almost every large museum in the world is displaying *Koryu* celadons which are the symbol of refinement and exquisite Korean art attained in that era.

The last king of this fast-decaying dynasty, who was completely under the evil sway of a Buddhist monk, embarked upon a fantastic adventure. He invaded the Ming Empire in China, which was at the apex of her power after overthrowing the Mongols. Against the counsel of his best generals the king ordered the troops to invade Manchuria and occupy the province of Liaotung. The unwilling soldiers marched as far north as the Yalu River, where they were ordered by their general to make a choice: go on and defy the far superior Chinese army and become annihilated or turn about and rush back to



The tomb of King Moo-Yol of Silla



Paik Ma River in Puyo, capital of Pakje



Sun Jook Bridge in Kaesong, capital of Koryu



The Independence Arch in Seoul



"Bell of Independence" in Chongno, Seoul



Tower in Pagoda Park in Seoul, which was the scene of mass demonstration in 1919 uprising

the capital to clean up the decadent dynasty. The officers and men of the army almost unanimously elected to adopt the latter course and so the general ordered his men to march to the capital, where he executed the influential monk and forced the king to abdicate. The general was Yi Sung-kae, founder of the next and the last dynasty in Korea.

Yi dynasty

General Yi, who was enthroned in 1392, promptly moved the capital from Kaesong to Seoul, where he constructed Kyungbok Palace and mobilized a huge labor corps to build high walls surrounding the metropolis. The early period of the Yi dynasty marked major reforms in social organizations. Buddhism, which wielded so great a power during the preceding dynasty, moved its headquarters to mountains far from the capital. This and subsequent banishment of priests and monks from cities successfully prevented the religious leaders from interfering with state affairs. Farmlands which were owned by Buddhist temples were given to the farmers. This period also saw the invention of the first movable type in Korea, about half a century before the famous Gutenberg. Most significant of all, however, was the inauguration of a purely phonetical alphabet system of Korean language during the reign of Sejong, the third King. Great literary works began to be published, monasteries turned into schools and a new taxation system was drawn up, more fair and uniform than it had ever been before. Diplomatic relations were established with the Ming Empire in China and at the same time the Japanese pirate menace was gradually eliminated. All in all, it was a great period of advancement and enlightenment in Korean history.

The year 1575 saw the beginning of factional strife with the rise of political parties that were to exhaust the strength of the nation and render it helpless before the Japanese invaders about a decade later. The parties had no definite principle to uphold or platforms to pursue but were merely doggedly forming diverse groups seeking ultimate control of the government. So entrenched these bodies grew in the course of time that even the kings found themselves too weak to dislodge them all.

Hideyoshi, the warlord of Japan who dreamed to conquer the Chinese mainland, requested

the Korean court to grant his troops free passage across the length of the Korean peninsula on their way of invasion to Manchuria and then to China. This the Korean King refused, pointing out the long-standing friendly ties between Korea and China. The Japanese met this refusal with an invasion in 1592, when 250,000 well-trained Japanese soldiers attacked the southern coast of the Korean peninsula and then trampled most of the land under their feet. The Korean troops, used to peace and unprepared physically or psychologically, were inferior in manpower and equipment. They retreated north. The defeat of the Korean army would have been far more disastrous but for one of the most spectacular victories in sea warfare. It was won by Admiral Yi Soon-shin, one of the most renowned patriots and heroes in the history of Korea. With thorough command of military tactics, coupled with the fleet of tortoise vessels (the first iron-clad war ships to be built in human annals) which he himself invented, Admiral Yi successfully destroyed the entire Japanese invading fleets, thereby greatly contributing to putting an end to the ill-fated adventure of Japanese militarists.

Once the Japanese invasion was over Korea again had to go through another alien onslaught. Early in the seventeenth century, the Ming dynasty in China succumbed to the Manchu tribes which, uniting themselves into one huge, mighty power, completely replaced the Ming institution throughout China. At first the Manchus did not pay much attention to Korea in the south but later, when their reign over the Chinese mainland grew securely tight enough, they turned to her neighbor which, they thought, had been too close to the Mings. Consequently, the Manchu armies swept across the Yalu, through the northern provinces of Korea, occupying all the cities and villages as far down as the capital, Seoul, leaving a swath of destruction and barbarity behind them. After laying siege to Seoul and taking away hundreds of Koreans for slaves, they marched back to where they had come, allowing the Korean King humbly to resume his throne.

During the century which followed, Korea became a vassal state to China. She completely shut herself off from the rest of the world, except from China, largely because the invasion of Hideyoshi and consequent international entanglements more than taught the Koreans

how troublesome it is to try to live openly with powerful neighbors. Isolationism, however, was not without some rewarding aspects. Social reforms were vigorously initiated: torture was no longer tolerated in punishing criminals, scientific progress was made, governmental systems improved, slaves emancipated and standards set for a measurement system. In the 1780's, Christianity was introduced into the "Hermit Kingdom" by French priests, penetrating the self-imposed barrier to foreign influence which otherwise was maintained until 1876, when the Japanese forced a trade treaty with Korea, and in 1882 the United States negotiated a similar treaty. This paved the way for further conclusion of similar treaties with other major powers, thereby, unfortunately, establishing Korea as the scene of bitter rivalry among Czarist Russia, China and ambitious Japan.

In 1894, a religious rebellion broke out and the Korean court asked the Chinese for help to crush the rebels. Upon this request, the Chinese sent a small military force to Korea simply to find a much larger Japanese army already stationed at strategic points throughout the provinces. In the meantime, however, the rebels were successfully quenched by Korean soldiers themselves, much ahead of the arrival of foreign troops. Thereupon, the Chinese withdrew their soldiers but the Japanese refused to leave their positions and in defiance of the Chinese protests attacked the palace, captured the King and unilaterally declared war on China. The war that followed was a short one, ending in the disgraceful defeat of China, which, at Shimonoseki, was forced to relinquish her so far little contested suzerainty over Korea, thus recognizing, if not in clear terms, the growing influence of Japan over the peninsula. Nonetheless, Japan's victory was before long to be challenged by another aspirant for secure control over entire Korea.

Russia, which was at that time openly seeking for a warm-water port to facilitate her expansion to the Pacific area, hardly felt happy at the expansion of Japan's influence on Korea. By the terms of the Shimonoseki treaty, China had ceded Liaotung to Japan. Russia, however, intervened and with the support of France and Germany, compelled Japan to give up Port Arthur. Then Russia leased the strategical port from China and transformed it into a great naval and military fortress:

moreover, Russia virtually occupied the eastern provinces of China, threatening the northern border of Korea.

Japan, thereupon, made a strong protest against the Russian actions but, her protest having been unheeded, Japan declared war on Russia in 1904. To the surprise of the whole world, the conflict resulted in a series of spectacular victories for the Japanese forces on land and sea. The war ended in 1905 through the mediation of President Theodore Roosevelt of the United States and a peace was signed at Portsmouth, New Hampshire.

In the same year, the victorious Japan forced Korea to accept the so-called Protectorate Treaty on the terms prearranged by the Japanese. This treaty, which regulated that control over administrative functions and foreign relations be handed over to the Japanese, enabled Japan to seize the paramount political, military and economic interests in Korea and, in 1910, Japan finally annexed Korea.

Japanese Domination

The Japanese policy in Korea following the annexation was both ruthless and effective. Japan promptly brought numerous Japanese officials, farmers and laborers into every section of the peninsula to take over all governmental functions and to establish her grip over social and economic life of the Korean people. Colonial exploitation followed. Law and order, plans and regulations were promulgated but none was in the benefit of Koreans. All the political rights and economic privileges were enjoyed exclusively by the Japanese themselves, while the life of the average Korean was limited to bare existence. Consequently, the Koreans bitterly resented the alien rule and denial of civil liberties, but hardly could do anything under the police and military rule of the Japanese.

Nevertheless, the fire of nationalism which had been brightly enkindled by a number of patriots in the last days of Yi dynasty, never ceased to burn in the hearts of all Koreans and whenever there appeared the slightest provocation the people unitedly rose in rebellion.

The big day of Korea's independence movement came in 1919. On March 1 that year, a well-organized uprising broke out first in Seoul and then spread all over the country almost simultaneously, participated in by hundreds of thousands of non-violent demonstrators.

Crowds packing every street and road throughout the nation shouted for Korea's independence from Japanese rule and restoration of national sovereignty. They wildly waved old Korean flags. Taken unawares by the sudden upsurges, the Japanese military police frantically attempted to rout the crowds but, finding no means available to suppress a nation-wide, spontaneous revolt, finally resorted to the most atrocious methods of repression. Thousands of innocent and non-violent civilians were killed on the spot or hurried off to prisons. Because there was a complete news censorship imposed by Japanese authorities in Korea no outsiders could learn the full story or obtain any figure of casualties.

One of the most significant features of this patriotic uprising was Declaration of Independence. The Declaration was drawn up by thirty-three "representatives of the Korean people" and copies were mimeographed in thousands and smuggled to provinces through clandestine channels. The uprising itself was completely peaceful and without violence, but the Japanese met it with unprecedented barbaric and inhuman counter-measures. The Korean patriots went underground with renewed determination to dedicate their lives to the cause of free Korea and the average citizens likewise pledged themselves to resist Japanese rule by whatever manner possible.

On April 17, 1919, a Korean provisional government was established in Shanghai, with Dr. Syngman Rhee as its president. This government-in-exile was formed of Korean revolutionaries who fled from Korea mostly to the United States and China, and an independence army was formed to stage guerrilla campaign against Japan.

In later years Kim Koo, another revolutionist living as a political refugee in Shanghai, became head of the exile government, which was in existence until late 1945. Many prominent Japanese leaders were assassinated by Korean guerrillas. Such acts infinitely encouraged the long and arduous efforts of Koreans, at home and abroad, for national independence and freedom from Japanese imperialism.

Meanwhile, in Korea, the Japanese, hoping to appease the enraged populace, announced the inauguration of a "liberal administration," the first sign of which was replacement of gendarmerie with a police force. However, the same old policy of rigorous suppression was

taken over by the police force which, under the pretext of maintaining peace and order, prohibited all political associations and similar bodies from being organized by the Koreans and meetings, speeches and printed matters had to undergo scrupulous police censorship. This political oppression went side by side with economic exploitation, and the Japanese missed no opportunity to crush all forms of nationalistic thinking in order to transform the minds of Koreans fit for abject servitude to the conquerors. During World War II the Japanese government forcibly mobilized thousands of Korean youths as military and labor slaves and, on the other hand, desperately engaged in developing heavy industries for war purposes, completely stripping Korea of her mineral and forest products as well as food and clothing.

As World War II neared its close it became clear that Japan would eventually lose her power over overseas territories, including Korea and Formosa.

World War II made the Japanese intensify their exploitation of Korea in every field and consequently the living standard of average Koreans dropped sharply within a couple of years. In the meantime, however, the Allied leaders—President Roosevelt, Prime Minister Churchill and Generalissimo Chiang Kai-shek meeting at Cairo late in 1943, agreed that “in due course, Korea shall become free and independent.” This first public declaration of the post-war status of Korea was reaffirmed at the Potsdam Conference in July 1945.

When the war terminated in August that year, Koreans found themselves liberated from forty years of Japanese domination, but, quite surprisingly, they also had to face the tragic division of the land at the 38th parallel. United Nations tried to bring together the severed parts of Korea, but the Communists refused to cooperate with the international organization. Consequently, a Republic of Korea government was established south of the line of division, and the United Nations officially recognized the government as the only legitimate and sovereign government in Korea.

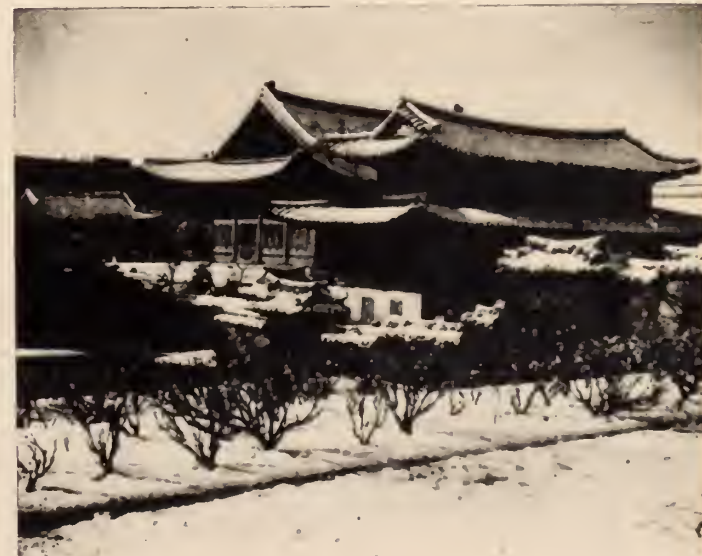
The tragedy of a divided land and people did not end, however. The Communists in the north launched a wanton attack against the Republic of Korea in June 1950. The war has rendered the country completely devastated and the people ruthlessly uprooted from daily, peaceful living



Chang-Duk Palace established during Yi Dynasty



Administration Hall of Kyongbok Palace rebuilt in 1859



Duksoo Palace in Seoul

The Korean Republic—Its Birth and First Five Years

“But, my fellow citizens, the final destination toward which we are bound lies yet ahead, at the end of a road that may be both long and rough... Weared and distraught though we may be from the struggles of the past, we can face the future with renewed strength, in the proud realization that we labor not only for ourselves but also for the peace and security of all mankind.”

So spoke President Syngman Rhee prophetically when he addressed fifty thousand people who gathered at the Capitol plaza in Seoul to celebrate the inauguration of the Republic of Korea on August 15, 1948. The way has been indeed “long and rough” for the young Republic during its first five years. The war which struck the country barely two years old turned out to be more tragic and devastating than “the struggles of the past” which President Rhee had in mind in speaking of the arduous efforts of the Korean people for independence during the first half of the twentieth century.

The Republic of Korea was set up as the result of a democratic vote of a majority of its citizens, in free elections, but it was not done quickly, simply or without hardship. Korea achieved independence after the struggles of her own patriots against a crumbling monarchy, after international scheming, competing and fumbling that brought wars and colonialism to the Far East, and after innumerable disappointments and reverses had been the lot of the Koreans and their leaders in the cause of independence. And finally, after an Allied victory over Imperial Japan in World War II had ended the more than 35-year-rule of the oppressor. The Republic of Korea was born after three years' travail that followed the Liberation.

Following the Japanese surrender American Army troops landed at Inchon and entered Seoul on September 2, enthusiastically welcomed by the Korean populace. Lt. Gen. John R. Hodge, commanding general of the US Army's XXIVth Corps, and Vice Admiral Thomas C. Kinkaid, commander of the US Navy's Seventh Fleet, arrived in Seoul on September 9 and accepted the formal surrender of Japanese in the area south of 38th Parallel. (North Korea was occupied by the Soviet Army, and thus the fateful division of the Korean

peninsula was made official.) On the following day Gen. Hodge officially assumed command of all American forces in Korea and the US Military Government was inaugurated.

Late in December that year the United States, the United Kingdom, and the USSR announced the Moscow Agreement for the establishment of a trusteeship over Korea. The majority of democratic leaders and people, led by Dr. Syngman Rhee, who was back in the country from nearly forty years of exile in America, vigorously opposed the trusteeship proposal, while the Communists favored it because to their view it more than promised ultimate communization of whole Korea. Delegations of a first joint US-USSR commission, which was formed early in 1946 in accordance with the Moscow Agreement, failed to reach agreement on economic and administrative coordination between the north and south zones of Korea. During another stretch of conferences from March to May the commission made no progress on the question of establishing a Korean provisional government throughout the country. Presently the US Military Government, on September 11, 1946, formally placed Koreans in charge of governmental administration in south Korea, with Americans in advisory capacities. Toward the end of the year the Korean Interim Legislative Assembly convened for the first time.

The second US-USSR joint commission having again failed to agree—this time on which political parties should be consulted before establishment of a Korean provisional government, the US Secretary of State informed the Soviet Union, on September 4, 1947, that the US would ask the General Assembly of the United Nations to take up the issue, and the UN Assembly complied with the American request by placing the Korean problem on the agenda. The Soviet Union proposed that both US and USSR withdraw their troops from Korea first but the United States objected, and the UN General Assembly, on November 14, 1947, adopted a resolution favoring the creation by the Korean people themselves of a provisional government, and subsequent withdrawal of foreign troops from Korea. The Assembly created a United Nations Temporary Commission on Korea to observe the election, and consult with the elected representatives and

the provisional government.

The newly-created UN Temporary Commission on Korea arrived in Seoul early in January, 1948 and tried to do its job, but was blocked in all its efforts to work in the northern zone. The Soviet Union had rebuffed the legitimate mission of the United Nations by refusing to send a Ukrainian representative to serve on it and by opposing the Commission and its operations above the 38th Parallel. After receiving instructions from the UN Interim Committee, the Temporary Commission on Korea announced on February 29 that it would observe the elections in the only part of Korea accessible to it, that is, the area south of the demarcation line between north and south. Accordingly, on May 10 free and democratic elections throughout all south Korea were held—participated in by an overwhelming majority of the people. The communists failed in their attempts to sabotage the elections through a campaign of terrorism and other characteristic Red devices. The freely-elected representatives convened as the country's National Assembly for the first time on May 31, 1948 and Dr. Rhee was elected as its chairman. Dr. Rhee expressed regret, in his inaugural speech, over the inability of Koreans in the north, because of the repression exercised by their Russian masters, to participate in the election. He emphasized that seats proportionate to the size of the population in the north (about a third of the population of all Korea) had been left vacant for subsequent participation by Koreans living above the Parallel.

Having conducted a careful and thorough program of observation covering the campaign, registration and election from April 5 to May 11, the Temporary Commission on Korea retired to study its conclusions and prepare its official report for the General Assembly. On June 25 the Commission adopted a report stating that the elections were conducted properly, in a democratic atmosphere and that the results constitute "a valid expression of the free will of the electorate in those parts of Korea which were accessible to the Commission and in which the inhabitants constituted approximately two-thirds of the people of all Korea." The National Assembly, after much debate and discussion, adopted on July 12 a democratic Constitution for the new Republic. The Constitution was signed and promulgated five days later—on July 17. As one of its first acts under the new Constitution the National Assembly



US-USSR Joint Commission (1946-1947)



United Nations Commission on Korea (1948)



South Gate on August 15, 1948



Opening of the first National Assembly in 1948

elected the new Republic's first President (Syngman Rhee) and Vice President (Si Yung Lee); both were inaugurated on July 24, and the Republic of Korea came into being on the third anniversary of the Liberation.

Once the sovereign government was established in Korea the United States authorities promptly transferred administration, ROK-US talks on the question ending on September 8. At Lake Success, on the other hand, the Korean delegates to the United Nations were admitted as observers, and the UN Political Committee formally recognized the Republic of Korea. The United States, Great Britain, China, Canada and France extended recognition to the Republic early in 1949. Thus the Korean Republic officially joined the community of nations as an independent, sovereign member.

The first five years of the new-born Republic were eventful to the extreme and some of the happenings seemed almost deadly to the wholesome growth of democracy in the Free World's outpost on the eastern tip of the Asian Continent. Yet the Republic and its people bravely survived all the tribulation and adversity and indeed successfully made some conspicuous progress along the solid path of democratic development and international cooperation. Three stand out of all the achievements the Republic made between 1948 and 1953: Land reform, Constitutional amendment, and the conclusion of a mutual security pact with the United States.

In the dominantly agricultural south the farming community comprises more than eighty per cent of the entire population, and accordingly agriculture occupies an all-important place in the national economy. During the Japanese administration the farm lands were mostly owned either by the Japanese or by Korea's feudalistic landlords, the farmers in either situation being pitifully exploited. To this malign practice an end was put when, early in 1949, the National Assembly in Seoul passed the land reform bill, stipulating that all the farm lands be distributed among farmers themselves. What is significant about this land reform is that it accomplished what the Communists, with all the ruthless and forcible methods in which they are adept, failed to carry through in north Korea as elsewhere behind the Iron Curtain. They sowed hatred, friction, and countless tragedy. By early 1950 the ownership of farm lands was peacefully and orderly turned over to the tilling farmers, to the satisfaction of both the farmers and erstwhile landlords, because the farmers acquired the land they tilled while the landlords received compensation for their property. The Government pays the landlords proportionate compensation in cash over a period of several years.

The democratic development of Korea's political institution reached another peak when in 1952 the Constitution was revised, and a popular election of the President and a bicam-

eral system of the legislature were introduced as a further step of putting the nation's government on a solid basis of popular support. After a long debate and serious discussions, the National Assembly adopted a Constitutional amendment bill on July 5 and President Rhee was re-elected by an overwhelming majority in the nation-wide, popular elections held on August 5. (Formerly, the President was elected by the National Assembly.)

The Korean people were compelled to make a grim decision in the early summer of 1953 when the armistice talks at Panmunjom seemed nearing an end and the truce terms revealed were hopelessly unacceptable to the Korean side. Korea objected to any peace that would not ensure a free, independent, united Korea. She also wanted the Free World to guarantee future defense of Korea from alien aggression. After long, serious yet friendly discussions between the ROK and US government leaders President Rhee agreed to abide by the truce terms on several conditions. An Armistice was signed on July 27, and on August 8, Foreign Minister Y. T. Pyun and US

Secretary of State John Foster Dulles initiated a ROK-US Mutual Security Treaty in Seoul, thereby paving the way for consolidated mutual effort for an enduring peace in Korea and, it was hoped by the participants in the Far East.

It is true that the Korean War was fought "not only for Koreans themselves but," as President Rhee declared with truth, "also for the peace and security of all mankind." And now that the United States, the most powerful nation on earth today, has declared its full support to a free existence of the Republic Koreans "face the future with renewed strength" and infinite hope. Whether the Republic, "stepchild of the United Nations," shall grow into a strong, stable and healthy nation is predicated upon the willingness and resourcefulness of the Koreans themselves and peoples of the entire Free World to meet the totalitarian challenges courageously and to share their responsibilities in restoring the shattered populace and economy to a level where a decent and required life is possible for everyone.

Ceremonies celebrating the second inauguration of President Rhee and the fifth anniversary of the establishment of the Republic of Korea Government. (August 15, 1952)



Red Invasion



KOREAN WAR 1950-1953

On Sunday, June 25, 1950, the Soviet-trained north Korean Communist Army—a “bunch of bandits” President Truman called them—unleashed an unprovoked and cold-blooded attack upon the shoe-string “constabulary” force in the south. This Sunday push—which will be long remembered as another sneak and ignominious invasion by an aggressive regime against a peaceful people—ignited the international time-bomb of KOREA to which a fatal fuse was attached by the World War II Allies when, in 1945, they cut the peninsula, north from south, along the 38th Parallel. The rest of the story of the Korean War thus started has made headlines throughout the world and its news filled the minds and hearts of men and women on earth for more than three years.

One of the strangest wars in history, the Korean War was not an all-out war fought to win a decisive victory, but a limited “police action” fought and talked to reach a compromise truce. During the one year of fierce fighting and two years of heavy talking there were times of bitter defeat, sweeping victory, deep frustration and helpless stalemate. The world has stood at the abyss of World War III, watching the ebb and flow of battle on the tiny Asian peninsula.

It was a strange war from the start. It was a war that wasn't officially a war. There were victories without final victory. And the line between military and political objectives always was obscure. Furthermore, there were peculiar international haggling on a political level, right to the last moment of signing the armistice. Yet the United Nations seemed to draw some satisfaction from the “basic military meaning” of the war: The first military command ever set up by an international organization repulsed the first postwar invasion by Communist aggressors.

Here is a short story how the war labored its way to a temporary respite in July 1953:

It began in the rain-drenched June dawn when the Russian-trained and equipped north Korean Communist Army struck across the 38th Parallel against the Republic of Korea forces neither trained nor equipped to cope with such a tank-led assault. The Russians had geared the north Koreans for warfare, but the Americans had trained and equipped the ROK soldiers merely as a police force.

Outnumbered, the south Korean troops stood valiantly, holding for three precious days the flimsy line of defense north of Seoul, the capital city. The Reds spearheaded with Russian-made heavy tanks but the ROK Army had no bazooka powerful enough to pierce the enemy's heavy armor. The alarm spread around the world. The Red attack, which everybody in the Free World thought, and hoped, would not amount to more than one of so many border incidents, developed into a total war and it became clear that the Reds meant it.

On the very date the war broke out - - but June 26 Korean time--the United Nations Security Council, then enjoying the absence of the veto-wielding Russian delegate, declared the Communist invasion “a breach of the peace” and called for an immediate cessation of hostilities and withdrawal of the north Korean forces. No heed having been paid, the Council two days later recommended that United Nations Members furnish assistance to repel the attack and to restore peace and security. Then, in ten days, the Council established a Unified Command, under the United States, of the forces and assistance to be provided, the Command formally coming into being on July 8th with the designation of General Douglas MacArthur as the commander.

Shortly prior to this, on June 29, one day after Seoul fell into the Red hands, the President of the United States told the American people: “Under the circumstances, I have ordered U.S. air and sea forces to give the Korean government troops cover and support.” By this bold action and the United Nations sanction that followed, the Korean War assumed its characteristic feature of an “international war,” unprecedented in the annals of nations.

General MacArthur flew to Korea for a first-hand look at the situation and—on his recommendation—the first American ground troops were thrown into battle on July 4. One battalion strong, the Americans marched to meet the Reds in battle south of Seoul and a few hours later came stumbling back in defeat. They learned the bitter lesson that one battalion of Americans couldn't stop three divisions of the Reds.

The 24th Infantry Division went into battle first, a battalion at a time. The 25th Division

and the 1st Cavalry Division landed to bolster the line alongside regrouped south Koreans.

The initial retreat before swarming Red hordes lasted for a month. And then Lt. Gen. Walton H. Walker, the Eighth US Army commander, ordered his men to "stand or die" on the Naktong River line bordering the northern end of the Pusan perimeter.

At the time, it seemed little more than a desperate gesture. But the defense held. Through August into September the thin line buckled and sometimes broke under the fanatical charges of the north Koreans. But always the Republic of Korea and American units managed to patch up the damage and restore their positions. The Second Infantry Division, the First Marine Brigade, and a British Brigade arrived—each one, it seemed, barely in time to save the defense line from collapse. At times, Gen. Walker had every combat unit committed with nothing in reserve. Those were days of despair in Korea when an understrength Army battled for its life and for time in which the Free World, particularly the United States, could muster more strength for the fight.

The Reds smashed at the southwest anchor of the defense line and were hurled back. They hit against the center and drove to within seven miles of Taegu. They shifted their attack to the eastern anchor of the line. They were aiming for the southern port city of Pusan, the vital point of entry for Allied troops and supplies coming by ship from United Nations Member nations. The Red attempt failed, however.

During these battles, Gen. MacArthur in Tokyo had been building up a force of Marines, the Seventh Infantry Division, and south Koreans—preparing them for his now-famous Inchon landing behind the enemy's lines. Despite many apprehensions, MacArthur was given a go-ahead signal and his brilliantly executed sea-borne strike hit the enemy before dawn on September 15th.

Marines poured ashore on Walmi Island, overpowered the Red defenders, and swept through Inchon, the port city for Seoul. Behind them came the Seventh Division. While this force closed in on Seoul, Gen. Walker unleashed an offensive in the south that cracked through the Red defenses and moved back up the road to Taegu—the road down which the Americans had retreated two months before. Ten days after the Inchon landing, the

Marines with help from the Seventh Division had fought their way through flaming, battered Seoul in a roaring house-to-house battle. Now the Reds were in headlong flight back toward north Korea.

With this phase of the offensive ended, MacArthur decided on another sea-borne strike. He sent the Eighth Army moving northward after the Reds in the West and moved the Tenth Corps under Maj. Gen. Edward M. Almond by sea toward Wonsan on the east coast. The ROK troops captured Wonsan before Almond could land his troops, the Red retreat was so swift. But Almond got his Corps ashore and struck out for the Manchurian border against only scattered resistance. At this time the Eighth Army was composed of the U.S. First Cavalry, 24th, 25th, and Second Infantry Divisions, several Republic of Korea Divisions plus supporting United Nations troops. The Tenth Corps was composed of the Seventh, Third and 1st U.S. Marine Divisions plus south Korean units.

Later in October, the UN troops rushed toward the Manchurian border amid signs that the north Korean Army had ceased to exist as a coordinated fighting unit. But then there came the ominous reports that Chinese soldiers had been taken captive. Hard fighting again broke out.

The first stunning blow came on November 2, 1950. The Chinese ambushed ROK troops and the Eighth Army, while spreading a trap on the Eighth Regiment of the First Cavalry Division. They came screaming out of the hills at night with bugles blowing to overrun the south Korean and American units—and to bring the Eighth Army's dash to a confused halt.

The 24th Division's tanks were almost to the Manchurian border when the Red ambush came. The division pulled back hastily and the entire Army recoiled to the Chongchon river in the face of this new menace. Then as suddenly as they had attacked, the Reds pulled back out of contact with American patrols from Eighth Army. In the northeast, Almond's Tenth Corps was moving steadily northward while temperatures dropped below zero in the first onslaught of winter. Eighth Army gathered its strength on the Chongchon river for the last big push. And on November 23, Gen. MacArthur flew to Korea to personally direct the kickoff of the end-the-war-by-Christmas drive. The big offensive rolled for-

ward with hardly a shot fired the first day. But on the second day a spearheading task force of the 25th Division ran into strong Chinese positions about 30 miles from the Manchurian border.

On the third night, the Eighth Army's right flank collapsed. The Chinese came surging in on the unprotected flank of the U. S. Second Division. Three days after that first furious Red assault, the Eighth Army was pulling back in retreat. Then the Chinese smashed into the Marines at the Chongjin reservoir and cut off supply routes leading to the coastal city of Hungnam. The story of the Marines' epic fight out of the enemy's trap will live forever in America's military history. But no matter how brave were the words and deeds, it was a retreat. The Seventh Division pulled hastily back from the Manchurian border as the Marines fought their way down across a frozen hill toward Hungnam and safety. And early in December both the Marines and Army were falling back before the onrushing hordes of Chinese. In the west, the Eighth Army pulled back toward Seoul with the Chinese in pursuit. In the northeast, the Third Infantry Division held a beachhead toward which the Marines and elements of the Seventh Division fought their way. A huge armada was assembled for the evacuation. The Marines fought their way back across the mountains and into the valley bringing their wounded with them. And under the Navy's guns, the battered Tenth Corps quit the Hungnam beachhead and headed south to join the Eighth Army. The evacuation was completed Christmas Eve.

Two days before Christmas Gen. Walker was killed in a jeep accident. He was succeeded by Lt. Gen. Matthew B. Ridgway, a brilliant World War II commander. In the next few weeks, Ridgway performed a military miracle with the Eighth Army and Tenth Corps. He took the two halves, put them together for the first time as a single unit, massed their firepower, and then slugged it out with the Reds out of Seoul. In early February, 1951, the Reds drove deep into the Allied lines, pounding with a giant offensive. The Eighth Army slowed it, stopped it, and then drove the Communists back with what Ridgway called "Operation Killer."

The Allied drive pushed back through Seoul toward the 38th Parallel. In the meantime, however, various incidents led to an open



UN soldiers boarding a vessel bound to Korea



Destroyed enemy tanks



UN troops near the Manchurian border

break between MacArthur and President Truman who relieved the general of his Far Eastern Command on April 11 on the grounds that MacArthur was not sympathetic to administration war policy. Ridgway replaced MacArthur in Tokyo and Lt. Gen. James A. Van Fleet was put in command of the Eighth Army.

Twelve days after MacArthur's removal, the Reds opened a giant spring offensive and in mid-May they followed this up with a second power drive. But these drives crumpled against the firepower thrown against them by Van Fleet's divisions. Van Fleet turned on an offensive himself in late May that smashed the Reds back beyond the 38th Parallel in the last big struggle of the Korean war.

On June 23, 1951, Russia's UN delegate, Jacob Malik, made his proposal that truce talks be opened. A lull in fighting spread across the battlefield and then the peace talks dragged on month after month at Panmunjom. The Korean war had reached its stalemate.

The stalemate line roughly followed the 38th Parallel, but bulged into north Korea in the central section where the Allies dug in on mountains commanding the historic invasion route leading to Seoul. And there the hills changed hands in small but bitter battles of position—hills given such names by the troops as Old Baldy, Pork Chop, Bunker Hill, Heart-break Ridge and the Punchbowl. It was trench warfare such as the world hadn't seen since World War I. The long dispute over repatriation of prisoners went on month after month—but the vicious localized battles continued and the casualties on both sides climbed upward.

In March, 1953, the Reds unleashed their greatest offensive effort in months. They captured Old Baldy in a bloody struggle but when they assaulted the Marine's Vegas and Reno outposts, they finally were smashed back after three roaring days of battle. The fighting subsided again. Then China's Red Premier and Foreign Minister, Chou En-lai agreed to discuss a United Nations offer made in December, 1951, for exchange of sick and wounded prisoners. And once again there was hope that the break in the truce deadlock might lead to a final peace.

But while the talks went on, the troops waited behind their guns and the cannon still thundered their echoes in the valleys of death. Exchange of sick and wounded prisoners began

on April 20 and was completed May 3. Armistice negotiations resumed and seemed to proceed toward success. In the meantime, however, a deep-rooted, nation-wide opposition to an armistice short of national unification of Korea took the form of outward bursts.

Mass demonstrations rocked the nation day after day. On June 6 President Rhee officially announced that the Korean Government would not approve an unacceptable truce. The ROK representative on the United Nations Command delegation to the Panmunjom talks boycotted the subsequent meetings with the Reds, and it became clear that south Korea would not abide by the terms, if an armistice were signed. The crux of the issue was repatriation of non-Communist prisoners-of-war under the custody of the United Nations authorities. President Rhee demanded anti-Red Korean prisoners be immediately released in south Korea but the armistice negotiators were discussing a repatriation program that was hardly acceptable for the ROK side. Thereupon, on June 18, President Rhee ordered the release of all anti-Communist Korean prisoners from UN POW compounds; 25,000 north Korean prisoners forcibly resisting repatriation to the Communist area were subsequently freed as civilians and instantly joined the south Korean citizenry.

The armistice talks seemed again standing on the verge of complete collapse. President Rhee adamantly opposed any compromise that



An orphan in the ruins of Seoul

failed to ensure ultimate unification of Korea, north and south. President Eisenhower exchanged letters with him in an effort to reach an agreement to end the Korean War, and after long personal talks with President Eisenhower's special envoy, Walter Robertson, President Rhee promised to go along with the truce. Terms were finally agreed shortly thereafter and on July 27 the Armistice was signed by representatives of the two contending commands at Panmunjom, and later by their senior commanders at Munsan and Kaesong, respectively. The fighting stopped at ten o'clock that night along the 120-mile front across the peninsula. Quiet again took command of the erstwhile battlefield.

The tragedy of the war is manifest in a few simple statistical figures: More than 30,000 Americans were killed and the casualties suffered by troops of fifteen UN nations were

not small. But the most to suffer were Koreans themselves. No exact figure is available to tell the heavy loss of the Communist side; it should be well in the millions. Republic of Korea forces, which had borne the brunt of the warfare along with the American allies, suffered nearly 300,000 casualties, including the killed, wounded and missing. Further, Korea lost hundreds of thousands of its civilians: more than one hundred thousand boys and girls have been orphaned while one million people were rendered homeless. But these figures, big and appalling as they are, do not convey the horrors, agonies, tears, sweats and bloods with which the war tormented the men and women in Korea for three years.

With more than 1,100 days, more than 26,000 hours and millions of human losses the fighting stopped, but whether it stopped permanently or not only the future can tell.

General Mark W. Clark, Commander-in-chief UNC, signs the Armistice at Munsan on July 27, 1953.





Refugees returning to ruined homes



Price of the United Nations
action in Korea — United
Nations cemetery in Pusan



Parade of ROK armored units

KOREA



The Land and the People

1. Geographical location

Korea is a mountainous peninsula, approximately five hundred miles long, which projects southward from the Asian continent. The land is about as large as that of the State of Minnesota in America. Korea is bounded on the north by Manchuria and Siberia, on the east by the Eastern Sea, on the south by the narrow Korean Strait, and on the west by the Yellow Sea. Lying between the thirtieth and fortieth parallels of northern latitude, the climate is approximately equal to that of Washington, D. C. The 6,000 mile-long coastline, particularly on the west and south coasts, is dotted with innumerable large and small islands.

2. The people

Because of its geographical location, Korea for many centuries has been the migration route along which the different races and cultures of the Orient ebbed and flowed. Japan, for example, is believed to have been first inhabited by the Ainus (a Caucasian race still existing in northern Japan) who migrated from Central

Asia in pre-historic times through Korea, leaving a strong Caucasian trace which is still noticeable in present-day Koreans. Later Oriental migrations formed the broad base of Korea's population.

Physically, the people are generally larger and stronger than most Orientals, with much more pleasing and regular facial features. The receding chins and "buck teeth" so common in Japan are seldom seen in Korea. Through countless generations of conditioning, the Korean people have developed amazing physical strength and toughness, and resistance to diseases that have enabled them to survive and prosper even under adverse conditions.

3. The culture

Korean culture is the outgrowth of one of the oldest civilizations in the world. Two thousand years before the discovery of America, Korea had a well developed civilization, and priceless relics of the arts of these ancient days are exhibited in Korean museums.

Korea has made many contributions to world civilization. Among Korean inventions and discoveries are: movable printing type, which was used here for many years before the Gutenberg Bible was printed in Germany; the magnetic compass; and spinning wheel. An astronomical observatory, first of its kind in the Orient, was built in 634 A. D.

The religious beliefs of Koreans are varied. In addition to the ancient Korean Shamanism, the influences of Buddhism and Confucianism are still strong in Korea. Christianity has made great headway, and Korea is indeed the most Christianized country in the Orient.

4. Resources

The basis of the Korean economy is agriculture. Korean rice is esteemed as the finest in the world, and large crops of rice, barley, and other small grains are the most important agricultural products. Korea's fisheries are world famous, as the Korean offshore waters are the meeting places of great ocean currents, both warm and cold. The combination provides abundant food for the undersea life, and Korean fisheries before the war ranked sixth in world production. Due to war damage, fisheries pro-



Ploughing

duction in Korea has not regained its pre-war levels, but strong conservation measures, new fishing boats and equipment and training in modern fisheries practice, provide great promise for the future.

Korea contains vast and largely unexploited mineral deposits. Among the more important are: tungsten, coal, iron, gold, silver, copper, lead, zinc, magnesite, nickel, and many others. Full development of these resources, plus the industrialization to process and fabricate the deposits, are necessary for Korea's economic independence.

In spite of the devastating effects of a bitter war, which has consumed practically all of Korea's productive capacity, Korea faces the future with confident courage. The liberation of her millions of citizens in the north from the Communist yoke, and the unification of the country under the Republic are the primary objectives of all of her citizens. Once unification has been achieved (and all Koreans are resolved that it must be achieved) Korea will stand as a strong bastion of human freedom in Asia.



Cranes in the pine trees



Raising vegetables



Harvesting



A castle-gate at Suwon, near Seoul

LAND OF THE MORNING CALM



The Chang-An-Sa Temple in Mt. Diamond



Buddhist statue at Eunjin, South Choong-Chung

CAPITAL CITY

Old tower in Pagoda Park



A pre-war view of Seoul from Namsan Park



Bando Hotel



Central Station

City Hall





National Theatre



Central Catholic Church



Nam-dae-Moon Street



Yung Nak Church established by refugees

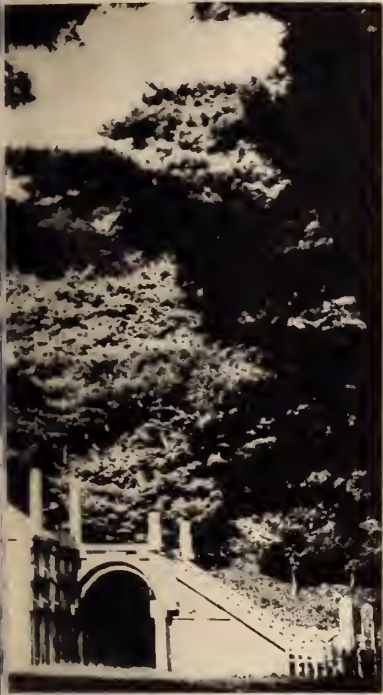


Buddhist images



Pulkuk-Sa temple, Kyungju





Bum-u Sa Temple near Pusan, built in Silla Dynasty

Tadgosa Temple in Seoul





The National Library in Seoul.



Ewha Women's University

EDUCATION

High school girls in morning exercises





Chosun Christian University



Art students at Seoul National University

With their school buildings destroyed and burned, students are attending open-door classes throughout south Korea.





Sword dance



Monk dance.



Kyong Hoi Ru (Banquet Hall)

COVER :

Front : Kun-jung Chun—throne hall of Kyong -bok Palace in Seoul.

Back : Dae-dong Mun—Main gate of the ancient capital city, Pyong-yang.



PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mr. and Mrs. Paul A. Kingsbury,
Seoul, Korea
January, 1953

Dear Friends:

Hearty greetings from Seoul in mid-winter - still one of the most beautiful cities in Korea. Despite Seoul's relative nearness to the thirty-eighth parallel, Koreans are eager to get back into their capital city. New shop signs and cheap wooden buildings are going up all along the main streets. An air of busy activity is created by the many military vehicles, ox and pony carts, and "jiggy" men (Korean porters) who are to be seen everywhere.

Korean Amputee Rehabilitation Project is moving along encouragingly. Our main center for surgery and the making of artificial limbs is at Severance Hospital here in Seoul. My task has been to set up and direct the prosthetic shop and to study the language. I find the language study last year at Yale a very helpful foundation, but am keenly aware of the barrier which still remains. With my broken Korean and the broken English spoken by many Koreans, we are able to get along in normal situations.

In our shop we now employ five Korean workmen, two of whom are themselves amputees. One of these, Chung Kan Mo, is a particularly capable young fellow, and a sincere, dedicated Christian. Blessed with a keen mind, cheerily radiant personality, and a flashing smile, Chung is one of those really rare individuals who enriches everyone around him. He lost his leg seven years ago and made for himself a very satisfactory artificial limb, using as one of his materials a piece of rubber scrounged from a Russian tank. Chung is very happy here, throwing himself completely into his task with a strong sense of performing a mission.

Another of our workers is Li Kwan Suk, also a Christian, who stepped on a landmine last spring while serving with the Korean National Police. We met him one Sunday at the famed Young Nak Presbyterian Church where he is a member. He was depressed and discouraged as a result of his handicap. Li came to Severance; we refitted him with an artificial leg and gave him a job in the shop. Now he is happy, enthusiastic and hopeful; he sees something to live for. He stands as a likely candidate to take over supervision of the Severance shop when we move on to establish auxiliary centers elsewhere.

Then there is our Christian carpenter, a middle aged man with a picturesque Korean beard, who often bursts into a hymn or song as he works. This innate Korean love of singing is never more obvious than when the men in the shop all join spontaneously in the patriotic "Song of Ariran."

Working together with these splendid men has challenged me to the depths. The friendship developing among us, and our corporate enthusiasm are unexpected pleasures in my work here.

Already we have fitted several patients with used limbs which were donated to the project and brought out from the States. We have also gone into production on new limbs, using materials which we brought out with us.

Mr. and Mrs. Paul A. Kingsbury, - 2 -

Patients are coming in increasing numbers, thus far largely from the Seoul area, but word is spreading beyond. For out-of-town patients who need no surgery we have prepared a hostel to provide lodging. One of the first occupants of the hostel was a twenty-two year old boy who had lost both hands and wrists in the explosion of an enemy shell. He is so grateful for the kindness shown him that he made one of the Severance nurses his honorary older sister, and me his older brother! He has but recently become a Christian, and shows eager interest in the faith.

A medical student at Severance Hospital asked me to teach an English Bible class. This type of class seems always welcome to students who are learning English in school. I am glad to have the opportunity to teach two such classes regularly.

I am very happy here, and have a strong consciousness of being in the right place, a feeling of fulfilment. With all this there is a daily awareness that a part of me is left in Chicago. Barbara is finishing up her work at McCormick Seminary and plans to sail for Japan this summer. She joins me in sending this greeting to you.

Despite the tragedy in Korea, I am constantly impressed by the hope here, a hope which is perhaps best symbolized by the "Hallelujah Chorus." Korean choirs love to sing this - and they do it beautifully. Hearing them is a profoundly moving experience: "And the kingdoms of this world shall become the kingdom of our God and of his Christ, and he shall reign for ever and ever..." Such a hope is the ultimate victory. It is, indeed, our only basis for being in Korea.

In Christian love,

Paul and Barbara Kingsbury

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PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mr. Paul A. Kingsbury,
Presbyterian Mission
136 Yun Chi Dong,
Seoul, Korea.
July, 1953

Dear Friends:

During the months since my last letter the Korean Amputee Rehabilitation project, sponsored by Church World Service, has steadily developed and expanded. KAR, as we call it, will be the main subject of this newsletter.

The following members of the KAR team - all missionaries - are now in Korea and are giving either all of their time, or a portion of it, to amputee rehabilitation.

Rev. Reuben A. Torrey, D.D., Presbyterian, U. S. A., located at Taejon,
Director of the project.

Dr. Paul S. Crane, M. D., Presbyterian, U.S., Superintendent of Presbyterian Hospital in Chonju, Orthopedic Surgeon.

Mrs. Edward Adams, R.N., Presbyterian, U. S. A., at Severance Hospital in Seoul, nurse and member of the amputee training department.

Miss Thelma Maw, Methodist, at Severance, Registered Physiotherapist.

Miss Louise Skarin, Presbyterian, U. S. A., Severance, Physio- and Occupation Therapist.

Mr. Dean Schowengerdt, Methodist, Union Christian Service Center Taejon, Agriculturalist and Limb maker.

My own long-range assignment is to the Taejon center, but at present I am occupied in setting up and supervising our limb making shops.

Our Seoul unit has made good progress. As of July 10 we had 11 Koreans on our staff there (all but three being amputees) and had made or re-made over 100 legs and 20 arms for a total of 116 patients. Nine of these patients were bi-laterals; i.e., people who have lost two limbs. Some of these bi-laterals were children; it is particularly rewarding to help such as they.

We now have at Seoul a hostel Supervisor and evangelist who holds Bible Study classes and daily devotional services for the men in the hostel, and a weekly chapel service in the shop for the workers and apprentices there. Just recently this man, Chu Chang Sung, and our shop foreman, Li Kwan Suk (see last newsletter), have instigated brief song and worship services for local amputee patients who have not had the privilege of the hostel and regular hospital religious activities. We are endeavoring to present an effective witness for Christ to our patients, who need real faith above all else.

Another development of particular interest is the work with arm cases. In addition to her innumerable duties in other fields, Mrs. Edward Adams devotes a portion of her time daily to the patients with new arms. By means of games, common household appliances, eating utensils, etc. she teaches them to use the finger hooks with which they have been fitted. Often the change in attitude of the patient, from discouragement or sullenness to cheer and cooperativeness, is as noticeable as the growing proficiency with his new limb.

In April we set up our second limb shop. This is at the Southern Presbyterian Hospital in Chonju, where Dr. Paul Crane has been doing a great deal of orthopedic surgery. As shop workers, Chung Kan Mo (see last letter) and Li Chong Ho went to Chonju from Seoul. Two local amputees have joined us, and we want to train more right away.

Mr. Paul A. Kingsbury,

- 2 -

Like most of the men associated with us, Li Chong Ho has quite a history. Formerly he was a technician in a Japanese aircraft factory in Manchuria. In 1947 he lost his leg in violent Communist riots in his home town of Yosu, Korea, and thereafter fell on evil days. He became a Christian, however, and his faith grew despite the difficulties. Somewhere last winter he met Dr. Torrey, who told him of our project. Inspired with new hope Li made his way to Seoul, and has been with us ever since, an earnest, capable person. The story is far from ending happily, however; Li is now hospitalized with tuberculosis, and the outcome cannot be foretold. Such is the vari-colored picture of Korea in 1953;- suffering, courage, disease, hope, uncertainty.

One of the major problems we have had to face in our limbmaking shops is that of supply. Our principle of keeping the shops on a rather simple level which the Koreans themselves can approximate naturally precludes the shipment of large quantities of expensive supplies from America. Our success in obtaining materials from local sources is highly gratifying. We are now having rubber feet made in a Seoul rubber factory; steel knee joints made in Seoul and Chonju machine shops; and brass hand hooks made locally. Instead of Willow wood from the States we have found Korean woods which are equally good - perhaps better.

This spring and summer I have enjoyed traveling about Korea in connection with my work and otherwise. In May a group of over twenty of us younger men missionaries met together for a retreat at Taechon Beach, on the west coast. A most profitable time resulted from our fellowship, meditation, Bible study, and recreation. Taechon is a scenic place of hills, rocks, seaside cliffs, and sandy beaches. All of us came away from there rested and spiritually invigorated.

Barbara received her M.A. at McCormick Seminary in May. She is expecting to sail from San Francisco very soon. For me, her coming to Korea is like an enchanting and very pleasant dream, which one hardly dares hope will come true. I am sure it will come true, nonetheless.

Barbara joins me in sending you all cordial greetings.

In Christian Service,

Paul and Barbara Kingsbury

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mr. and Mrs. Paul A. Kingsbury
136 Yun Chi Dong
Seoul, Korea
October, 1953

Dear Friends:

With deep gratitude Barbara and I write this letter together, reunited after a year's separation. Barbara sailed from San Francisco on September 2, and landed in Pusan on September 21. Following her arrival, I took my summer vacation and we settled ourselves very comfortably in our own home on the Seoul mission compound. It is a great joy to us to be together in Korea now, and to take part in the work here.

We both will be spending a good portion of our time in language study this coming year. I am continuing to supervise the amputee shops at Severance Hospital in Seoul, and at the Southern Presbyterian Hospital in Chonju, but will be concentrating more and more on the Amputee Training Center recently started at Taejon. We expect to be living in Taejon in another year or so as we are assigned to the project there. We are very enthusiastic about the Taejon Project (officially called the Union Christian Service Center), and we would like to describe briefly its history and present status in this letter.

About five years ago, an interdenominational mission conference in Seoul stressed the great need for missions to train leadership for rural communities. Partly as a result of this conference, four of the mission societies working in Korea (Presbyterian U.S.A., Methodist, United Church of Canada, and Salvation Army) joined in sponsoring a co-operative rural project at Taejon. They bought an area of farm land including rice paddies, dry fields, and poor hill land on which to set up a demonstration farm and training school. The training school was to be definitely Christian in staff and emphasis, and was to train ministers and lay leaders in better agricultural practices, health improvement, and general rural advancement.

The purpose of the project, as stated in the constitution adopted in 1950, is "To provide a practical demonstration of the application of the teaching of Jesus Christ to the everyday life of the people of Korea, and to train Christian men and women to be leaders in service throughout Korea".

Two of the missionaries then working in Korea, Dexter Lutz and George Adams, were well qualified to begin the agricultural work at Taejon. They had just started laying foundations for some of the proposed buildings when the Communist invasion of 1950 put a temporary halt to such activities.

During the winter of 1951-52, the Methodist and Presbyterian Boards laid plans for amputee work in Korea which led to the organization of the Korean Amputee Rehabilitation Program under Church World Service. One of the units of this effort was to be a training center for amputees, to fit them again for useful lives of self-support. It was decided to locate this training center on the farm project at Taejon and to co-ordinate it with the total project. Already appointed as a missionary to Korea, I joined the amputee team and spent the summer of 1952 with Dean Schowengerdt (see last form letter) in New York learning to make artificial limbs. I thus became doubly connected with the Taejon Project by my interest in agricultural work and my part in amputee training.

Just a year ago, Dean Schowengerdt and I arrived in Korea. Dean assumed financial and managerial responsibilities in the project's agricultural and amputee training departments. I directed the limb shops in Seoul and Chonju, and have worked at the project part-time only since July. Mr. Lutz and Mr. Adams were unable to be at the project full time, but they continued planning for it, and started construction of a rammed-earth building.

By July, 1953, seven buildings for amputee training had been constructed at Taejon, and we opened our third limb shop there. We started out with four amputees and a carpenter. The foreman of the limb shop was an amputee we had trained in Seoul. We also started a small carpenter shop to make necessary furnishings and to give training to amputees in that field. Besides the training now offered to amputees in limb making, carpentry, and farming, we hope to arrange for training in other fields when more amputees have been given artificial limbs and are ready for vocational rehabilitation. Morning worship services and Bible study classes are conducted by one of the Korean staff members at the project, and it is hoped that a Christian spirit will permeate all aspects of the work.

Amputee patients who came to Taejon all joined in the activities of a three weeks' International Christian Work Camp in August. The work camp was made up of students from all over South Korea and several young missionaries. I spent some time there and was impressed by their contagious enthusiasm. Contact with the students was a broadening and profitable experience for the amputees who were encouraged to find that they could work along with the others and not just be helpless bystanders. They all worked together excavating a site for the proposed Christian Leaders' Training Institute.

The buildings for this Institute have not yet been built, but the Institute director has been chosen and a curriculum planned. The director is a well educated Korean minister with wide experience and a deep interest in the contribution of the Christian Church to rural life in Korea.

Barbara's experience at Marina Neighborhood House and mine at El Guacio Christian Service Center (both mission projects in Puerto Rico) make us especially aware of the possibilities at Taejon Christian Service Center, and we are eager to enter full time into the development there. We all feel that the future of the Taejon project, consisting of the farm, the Amputee Training Center, and the Rural Leaders' Institute, may extend a strong Christian influence to the rural areas of Korea. We would appreciate your prayers for this work.

In Christian Service,

Paul and Barbara Kingsbury

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Miss Marion E. Hartness
Ji Ai En
375 Kuwamizu Machi
Kumamoto, Japan
November 29, 1951

Dear Friends,

This letter should have been a farewell as I left the USA and perhaps a review of a very wonderful furlough year. But the rush of packing and of many farewell parties took up the August days. My furlough was the most refreshing, inspiring, and happy one I have had for many years. My complete recovery from arthritis and ulcer, the happy months in my sister's home, the Study Fellowship on Christianity and Communism in New York, and the contacts with the home churches made it all very wonderful. I left Korea in June 1950 with all my possessions tied up in a handkerchief, a big one, I'll admit, and now behold the vast possessions with which I returned to the Orient! Too many to pack and unpack but wonderful in the making of a home and helping the Koreans.

Two months and one day after leaving my home in Iowa I arrived in my new home here. That interval was really an Ill-i-Add for me, as far as the sea was concerned. I had two days with my youngest niece and her husband in Idaho; two days made especially happy in the arrival of my first great niece just before I arrived.

In San Francisco there was a reunion with some of the Korea friends and with the team from the Study Fellowship on Christianity and Communism. It was here that I learned that my voyage was to be a test of the proverb, "The longest way round is the shortest way home." It is not true. We were to reach Japan via Manila, Cebu, and Iloilo. The Anna Maersk is a lovely little ship, the cabins were fine, the food was delicious and endless in variety and everything was done for our comfort. My one complaint was that we were on the sea with which I have never been able to arrange an armistice. It was really long drawn our misery though the weather was good and we escaped all three typhoons which held forth. I was dressed for fall in Japan, my trunks were under the hatch, and in Manila I would have melted to a grease spot if the missionaries there had not taken pity on me in a real example of sharing.

I had never been in Manila and so it was a welcome opportunity of seeing our missionaries and our work there. No one knew I was coming but I was traveling with a person of more renown than I, Mr. Nishi of Gumma University who had just received his Masters degree at Ohio State, under a Presbyterian scholarship. I had a landing permit but Mr. Nishi did not. Our Board offices had written Manila so the Lindholms and Bousmans were at the pier with his permit when we docked early Sunday morning. He had been told by the business people and missionaries on board that the life of a Japanese would be worth nothing in Manila. He would simply be torn to pieces if he landed so he had better lock himself in his cabin while in port. This he did as soon as Filipinos began to come on board. Imagine his surprise when the welcoming delegation came to meet him! He told them about me, so, as the Koreans say "by the grace of Mr. Nishi" I saw Manila. His reception by the Christians was a beautiful example of Christian love and forgiveness. The preacher that morning in Ellinwood-Malate Church, which my cousin Dr. G.W. Wright helped to found, was a Methodist pastor who had been a guerilla during the war. His message was evangelism and stewardship which are the big emphases there this year. He stood at the door and shook hands with us as we left. When Mr. Nishi heard that he had been a guerilla he exclaimed, "And he shook hands with me!" Mr. Nishi was asked to luncheons, to teach a class in the Seminary, to speak at chapel. He told me that at chapel he said, "I cannot speak to you this morning. I will try to confer in class this afternoon. But this morning I have nothing to say but to ask you to forgive me and my country for the terrible things which we did to you." In Cebu he had no landing permit. The Christian High School

sent him a special invitation to visit them. They said, "We know that the Japanese think we hate them. We want to show one Japanese that we Christians do not hate." The love of missionaries and Filipinos made an impression on him for eternity.

The approach to the once beautiful harbor of Manila was sad because it is the grave yard of so many ships which have not been salvaged. We drove through the fascinating old Walled City where there were thirteen Cathedrals before the war. The place is in ruins and no attempt made to rebuild. Many destitute people make their homes in the old buildings. The city seemed to me a great mixture of sophisticated, handsome, modern buildings and squalor. Fine new streets with the most amazing combination of traffic to be seen anywhere in the world, I am sure. Fine cars, big red buses, trucks, jeepneys, which are jeeps reconstructed to carry six to nine people and which swarm the streets by thousands, gaily decorated horse carts etc., etc. Everything seems to travel at dangerous speed and the road is filled from side to side with the crush of vehicles. Jeepneys stop any time anywhere to take on passengers and the cars behind must have excellent brains and brakes to keep from running something down. I tried every conveyance but a horse cart and I really did not feel gaily enough dressed to match their wealth of gold and red ornamentation. Fellowship with missionaries is always a joy and those of Manila and Cebu were exceptionally warm hearted. The little I saw of the work was an inspiration. I was amazed that they all could keep up such a volume of work at such a pace in that terribly hot debilitating climate.

From Cebu to Yokohama was to take four or five days, but the sailing orders were to go first to Kamaishi,^{to} a steel manufacturing plant far north on the main island of Japan. We arrived there in the early morning of October 31st. It was a most beautiful harbor. The steep cliffs gorgeous in the fall foliage among the dark pines. Persimmon trees loaded with orange inclosed fruit were on the lower slopes. I had decided to land in Kamaishi and take the train to Tokyo instead of spending five more days on board ship. The port authorities had never landed passengers and were not sure they knew how to do it, but the permission came and a few minutes before four o'clock our little tug got us ashore. The train left at 4:05; we had to have our passports stamped and the stamp could not be found. However we did make the train, all stamped and dated. It was a sixteen hour trip to Tokyo. The branch line we first took is called the "Crow Line". It goes through 17 tunnels in four hours and when you are through your face justifies the name. We sat up all night and had no food. "We" being Mr. Nishi, a Danish engineer, and I. In the morning I noticed that every Japanese had his toilet articles where he could get them. Mine were packed in deep. A friendly engineer to whom we had been introduced not only lent me his soap but found me a place in the long line of passengers who were washing up. There was plenty of hot water but only one basin for the whole car. I still felt pretty much like a crow when I arrived unannounced at the home where I had stayed on evacuation in 1950. But I was welcomed with open hearts and arms. In Tokyo I saw all of our Koreaites who are carrying on work there until they can get to Korea. I realized again what a deep bond of love binds up together. Only two men of our Mission are left in Japan; all the others being back in Korea. The separation which this means to the missionary families is a sacrifice whose cost only God realizes. We do pray for the day when we will all be back in Korea.

I had a few days in Kyoto with our three missionaries located there but spent most of the time getting my baggage off the ship at Kobe. I found I was richer than I thought. Thirty-eight bundles of relief clothing from the First Church of Berkeley! The next stop was Shimonoseki where one of the Koreaites works. Then on to Kumamoto with Mrs. Miller of Fukuoka. I was surprised at being met by fifteen Koreans. The church group here is very new.

Here the way has opened for me very wonderfully. Miss Powlas of the United Lutheran Church of America is the head of this wonderful orphanage called Ji Ai En (Garden of Merciful Love). She invited me to stay with her temporarily and then asked me to stay on in the home until the new workers come next spring. She has moved into another home. This is a very beautiful place, a lovely, park-like farm on the edge of town. There are 115 children in the orphanage, living in family style in cottages. And about fifty old folks in their home. The beautiful compound church just dedicated last month, has a blind pastor. Miss Powlas has three orphanages, this one, the Ji Ai Muna (Village of Merciful love) in another part of town and one in Beppu. I live here with two hundred Japanese, the only American.

The Korean church meets in the Korean Citizens Hall about an hour away by street car. The first week we had special Thanksgiving services four nights and I was the speaker. I spoke eight times that first week and with my rusty Korean it was hard work. We had fifty people out every night and they listened so eagerly it was a joy to speak. It has to be very simple teaching for there are only two baptized members. Many of the young people do not speak Korean and none of the children do. The Church people are an exceptionally gentle, refined group more like the Koreans in Korea than those you usually find in Japan. Just beyond me here is a large settlement of Koreans who are said to be the lowest of the low; keepers of pigs and saloons and very wickedly affected by Communism. I hope to do street work among the children there with flannelgraph. There is a great work to be done here and I do count on your prayers in it. These Koreans in Japan are not refugees. They have lived here 20 or 30 years and hardly know the Korea of today. They are much harder to reach than those at home but they are in deep spiritual need.

My thoughts are often of you all, of your thoughtfulness, your loving gifts, your support in gifts and prayers. May God richly bless you at this coming Christmas time and New Year.

Ever lovingly,

Marion E. Hartness

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Miss Katherine E. Clark
Kyoto, Japan
December 1951

Dear Friends,

There are so many tragic things that come as a result of war, but it is wonderful to know that there are so many Bible Institutes and seminaries continuing amidst these seemingly impossible circumstances back in Korea. In fact, the work that the Lord is doing through the Bible Institutes started in the prisoner-of-war camps is thrilling. Some outstanding consecrated leadership is developing from amongst the prisoners. Many of these prisoners are boys who have been Christians from childhood, but have had a terrible period of suffering during these past five years. Some of those who are now new in the Christian faith are young men that have proved through this past year so that it is a real transformation and they are using every precious opportunity they can get to make the Bible a very vital part of their lives. Who knows but that this is God's Way of raising up those to carry on the work of His Kingdom in Korea and other lands in the near future to replace the hundreds of those who have made the supreme sacrifice during these past years.

Here in Japan, I have been trying to absorb the meaning of the words from Hebrews, "Let us run 'with patience' the race that is set before us". Every day makes us realize here what a tremendous need there is for work among the Koreans in this land and among the Japanese too. We just need many more co-workers than we have to do the job while the doors are still open. There is a much different standard of Christian living among the people here and so little work has been done in many areas to challenge them with the importance of the separated life.

A part of my work has been with the Korean Bible Institute students here in Kyoto. The student body is small in numbers and this is only their second term of study as yet, but what a need there is! It is my privilege to be advisor to the students for their extra-curricular activities and while it does take a great deal of time, they are sincerely anxious to learn. You would have been proud to join with us last week in a picnic at the close of which three students took charge of a half hour devotional period. They could do it so easily in Japanese, but they are trying to learn to be at ease in the use of the Korean language so that they might do a greater work among their own people. Most of the young Koreans in Japan have always lived here and have always used Japanese rather than Korean.

Many of you remember that this past year I was helping out in the field of music and Christian education with students in a Japanese Junior College. Even though only two days a week of teaching were given there this past term, the days were crowded full of endless opportunities to witness for Him. The newly started college choir became a permanent part of the school activities and through the kindness of some of you friends in America, the material for making maroon choir robes was made possible. The girls made the robes themselves and how proud they are. They not only sound nice, but they look nice as they sing. From private counseling with many of the choir girls, I know that their relationship to Christ has grown very deep. Sometimes language may be a barrier, but music is not and God has certainly blessed and is continuing to bless this group and others through them. They were so thrilled when they had an opportunity at the close of the spring term - and followed two well-attended sacred concerts - to make recordings at a radio studio for broadcasting purposes within Japan.

This fall, a certain amount of time has been required for work among the choir members of the local Korean church. They are all girls of college age and I am finding there is a real spiritual hunger among them. I am grateful for the opportunity to work with them as their leader and hope that they will grow not only in their knowledge of music, but also in their true understanding of the meaning of the words that they sing.

Miss Katherine E. Clark

-2-

There is a fairly good number of college age fellows and girls in this church that are a part of a Bible class that I teach each Sunday. They have many of the temptations that a similar group in the States has. The fact that they are Koreans and yet think pretty much in a Japanese way because they know of nothing but Japan brings psychological problems. So little has been done among Korean young people in this land as far as reaching them for Christ is concerned and consequently a great many of them are easily won to Communism. There is a vacuum in their lives that must be filled and because no one has challenged many of them with the message of Christ, the devil has claimed their hearts. I find that I need a great deal of prayer and patience in dealing with these young people for it is easy to expect too much too quickly.

Cordially,

Katherine E. Clark

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. Reuben A. Torrey, Jr.
Presbyterian Mission
Pu Pyung Dong, 4 Ka 12
Pusan, Korea
July 6, 1952

This has been my first Sunday in Korea. Bright sunshine and high temperature have been the order of the day. Nevertheless Dr. and Mrs. Ned Adams, Tom Harnish and I walked through the torturous streets, and up the steep hillside, crowded with tiny crude flimsy shacks, the crowded "homes" of countless refugees, to a large refugee church of Christians from the Pyongyang district. Clinging to the rugged side of the hill, almost completely covering a narrow terrace like a mother hen brooding over her chicks, in the midst of the refugee huts that densely lined the terraces, the church stood, the emblem and center of life, comfort, hope to the hundreds crowding on every side. The rough thin board walls admitted plenty of air but also the smells and sounds of the turbid life on the lower terraces. It was about thirty feet wide and seventy feet long. Two large canvas tent tops formed the roof. Roofs on the surrounding huts were made of pasteboard cartons, scraps of canvas and tin cans beaten flat. A wooden floor, a large platform, a new well-made pulpit with carved corner columns, two flower stands and three substantial pulpit chairs to match, four long wooden benches for the mixed choir and a tiny organ constituted the furnishings. The pulpit furniture was being used for the first time. The pastor humorously announced that it was not his planning that it should be dedicated on this special Sunday when the missionary friends were being welcomed. That, he said "was God's plan" as He had arranged for the delivery that very morning.

Sunday School had convened at nine and at ten was followed by a Bible school. Five hundred had attended these sessions, many having walked or come by bus from long distances. The congregation sat on the shining floor, a closely packed reverent glowing sea of more than seven hundred faces. As I studied those eager faces, almost radiant as they poured out their souls in hymns sung in perfect unison, it was difficult to restrain tears as I realized the sorrow, suffering and losses that had engulfed these men and women who were so fervently singing their praise to the God they knew cared and in whom they had put their trust and who filled their hearts with peace in the midst of all they were enduring. About 2/3 of the audience were women with their immaculately clean flowing skirts and short jackets. Some of the younger women brightened the cloud of white with their skirts of lovely light blue, green and apricot. One could not but wonder how they kept their glistening white and starched appearance with so little water and inadequate laundry facilities in such sultry summer weather. The men displayed everything from a cut-away coat, striped trousers and vest with white beeding to faded and patched kahki or ill fitting shirts and slacks from America. Whether formal or makeshift attire it was worn with a quiet dignity and lack of selfconsciousness that proclaimed the quality of personality in one who has learned that true values cannot be measured by things but lies in the deeper things of the spirit, self respect, independence, democracy, Christianity.

For more than two hours they sat cross legged through hymns, prayers, and sermon. No restlessness, only a slight change of position from time to time. Heads nodding ascent, a ripple of quiet laughter, glistening eyes focused on the speaker testified to the keen attention. Following the sermon were addresses of welcome, the presentation of two large bouquets of gladioli, phlox, mums, cedar and fragrant gardenias, a couple of embroidered guest towels to Mrs. Adams, and responses concluded a long inspiring morning. Then followed lunch. It was a feast that spoke of love and sacrifice. A couple of terraces below the church we were ushered into a tiny typical refugee shelter. They said they could have found a more worthy home in which to entertain us but they felt we would prefer to share their fellowship with them in the

surroundings in which their lives were cast. As we clambered up the steep terrace to the entrance I was reminded of the crude "club houses" my playmates and I sought to construct from discarded boards. Then as I bent to enter the low doorway the difference swept over me. This was a home. It lacked everything we associate with home but it was a home. Material things were missing but it was spotlessly clean and there was an atmosphere of quiet dignity, yes, sanctity that can transform a hovel into a home. Ten feet square, a diminutive anteroom where the cooking had been done on primitive brasiers, a threshold and door where we slipped off our shoes as we stepped into the living room. Japanese mats covered with white paper and dishes with simple but tasty food over which another white paper rested to protect the food. As we struggled to sit cross legged on the mats around the table my eyes took in the bare room. The walls and ceiling were carefully papered with remnants of wall paper. The light blue and grey of the backgrounds blended, and the variety of designs more or less harmonized. I wondered what scrimping had been exercised to make possible this added touch to the cleanliness and effort to create a home. In one corner a small closet covered by a simple curtain of cheap cloth stored the bedding and few possessions of the Bible woman who lived here. As I glanced at the two open windows on either side the thought of flies caused me to offer a special prayer for protection against those things we dread in the orient. As we partook of the delicacies prepared with such care, love and self denial I wondered at the few flies that appeared until occasional gusts of breeze caused me to realize that near by there were more alluring feeding grounds. Perhaps too, the frequent spraying of the city with DDT by low flying planes is proving effective.

As we enjoyed the clean white rice, stuffed steamed tomatoes, stuffed cucumbers, a sort of egg fu yung, delicate pan cakes with shredded carrots and another vegetable mixed into the batter, stuffed cabbage, chicken, bowls of chicken soup filled with meat dumplings (Chinese bao dze), pickled radish, sliced pineapple and fresh apples, we listened to some of the stories that stir one's very soul. It was the members of this church who at Christmas time gave all they had saved through the preceding months to help carry the gospel and relief to other refugees and soldiers less fortunate than they considered themselves. The pastor, who graced the end of the table, had spent two years as a prisoner of the Communists, held in a cell so small he could only squat down and never stretch out. One day as he was praying a new Russian guard looking in realized he was engaged in prayer and through signs made him understand that he too was a Christian. His return to liberty and to his flock is one of the epics of this church of miracles. The Bible woman, who acted as hostess, lived as a girl with her parents in Russia. At the time of the revolution they fled for their lives. She has never married; her parents are gone and she is alone in the world, devoting many years to teaching the Bible and now to refugee work. As she fled from her home in the north she was wounded in the back by a bullet and in the legs by shrapnel. An American soldier seeing her bleeding profusely took her to safety and got her into a hospital. An attractive young woman with a chubby little boy helped serve. She was one of 13 widows with their 23 children living in the home provided for such families by this same church. The need for such provision is so great they are hoping to open another similar home. At the morning service before the regular offering was taken special "thank offerings" were announced of gifts various people had made in gratitude to God for special mercies.

As one after another came to welcome me and express their gratitude for my coming and their interest in the amputee project I could not but think, who am I to be thus greeted by these and what more can I do to reveal our Lord than they are already doing. It was a most humbling experience. Words cannot picture the scenes on every hand, the poverty, the heroic struggle for existence, the courage and resiliency of these people, the cheerfulness they exhibit, their sense of humor, their gratitude, their faith, their hope, their courage. It is a marvelous privilege to live among them and to have a share in helping them to know Christ and His love, to relieve something of the awful suffering and sorrow, to bring new hope to some who would be otherwise in despair.

Harry Hill went to preach in a POW camp in the p.m. and I had planned to go with him but the lunch prevented. He reported that 1100 gathered for his service. 80 were new believers brought to Christ by the personal work of the Bible Institute students the previous day when they devoted their day off to working with the prisoners of war. 100 stayed after service for instruction. DeCamp went to another camp where he spoke to 600. In the late afternoon some 16 missionaries, American, Canadian, Australian, gathered for English service in the "Australian House" at the other end of the city.

We have now had two meetings with the representatives of the missions participating in the amputee project to work out plans. In addition to profitable visits to amputee centers in four cities of Japan I have been to three of the Korean Army hospitals and a rehabilitation center for veterans in and near Pusan. In one hospital there was a large ward with 161 amputees waiting for further care. They were on army cots in such close rows it was difficult to get between them without moving them. They were greatly interested in my mechanical arm and the work we plan. I am specially interested in following up three cases I saw there. One had lost both legs and both arms, an intelligent face, a Christian, but such a wistful hopeless expression. We must help him to find life and hope and usefulness. Another had lost both legs and the third both arms. Just three that I noted specially out of the many. Christian services are held regularly in this ward and many have given their hearts to the Lord. It was in this hospital that the appeal was made to Dr. Adams that started our project. The Korean chaplain and Korean medical officer took us around. Such suffering, such wasted bodies, such hopeless faces, such pitifully inadequate facilities for proper care as we saw, tears out our very hearts. Thank God He has touched hearts at home and we have been able to come and begin doing something to help meet this overwhelming need.

Reuben A. Torrey, Jr.

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mrs. Edward Adams
Presbyterian Mission House
4 Ka - 12 Pupyung Dong
Pusan, Korea
August 5th, 1952

Dear Friends:

We had started a letter with you all in mind when a request for Korea news came from the Press Relations Editor of our Foreign Missions Board. So, I wrote this number of our news sheet in a little different vein; and many of you will see portions of the enclosed report in an early issue of "Presbyterian Life."

This more personal word we want to share with you three hundred, however: The return to our loved Korea after two years and two days (a typhoon disrupted plane schedules out here else I'd have made it in two days under two years) brings concentrated joy and sorrow. The physical hardships this people are undergoing are glorified by their spiritual stamina and growth; both factors often bring a lump in the throat and tears to our eyes. But Oh! It's good to be back.

Our first day in Pusan we received a radiogram telling of Dick, our second son's engagement to Betty Reister of Baltimore, whom we met and fell in love with the same day as did Dick! Her parents are Park College classmates of Dr. George Paik, currently Minister of Education in Korea. Betty and Dick are to be married in San Francisco on August 23rd by Brother Ben Adams, though recent word brings hope that Dr. and Mrs. Reister may also be able to be present and take part in the happy occasion.

We remember you all and pray for you and yours far oftener than we are going to be able to tell you individually. So once again please accept this as our personal greetings to each of you.

Yours in His glad service,

(Mrs. Ned) Sue Comstock Adams

Following address may be used for personal, 1st Class mail only:
S.C.A. Presbyterian Mission, No. 2, A.P.O. 59
c/o P.M. San Francisco.

Ten cent airmail folders are a big saving!

KOREA - TWO YEARS AFTER

Two years after the concentrated fury of "the worst war in history", what has happened to the spirit of the embattled Korean people? How is the Christian church reacting to the liquidation of some five hundred of its leaders? Where are now the six million refugees who fled before the two Communist thrusts into the heart of Korea, devastating its capital, Seoul? What of the southern cities inundated by the floods of destitute people?

These are some of the questions posed in many a letter which we hope to answer in part after just a month back in this temporary capital city, Pusan. This busy port is not only a listening-post and "rumor factory"; here one feels the pulse of a nation that has undergone vivisection and refuses to die. Here in tragic concentration one sees the kaleidoscopic beauty of spirit and pathos of material deprivation which characterizes Korea in 1952.

A candid cameraman traversing the dusty, crowded streets of Pusan would find much of squalor and ugliness; but it would not be in the faces of the people. In this teeming city life goes on with a forward look; the expectation of better days and a richer life ahead is the norm of thinking and planning. Today's necessary temporizing is accepted with a tranquil grace and gratitude for daily mercies that is far from fatalistic inertia.

Yesterday I had a call from Mrs. Pilley Kim Choi, whom many of you will recall as the Korean delegate to the 1950 Quadrennial Meeting at Ocean Grove. After her return to her homeland in the spring of 1951 she gathered together those of her high school girls refugeeing in Pusan and for months taught them on a hillside "when it wasn't raining". Now 250 girls (pre-invasion student body numbered over 800) are getting regular instruction in a former church building with lean-to classrooms. In addition to her administration duties Mrs. Choi herself teaches twenty hours a week and "mothers" the faculty and student body as the inevitable problems of these chaotic times arise. Having just completed oversight of building a rough house for the head teacher's and her own families near the school "so as to save the hour and a half walk to and from school each day" (and far from incidentally the wear on shoes on the rough roads!) she now is busy these vacation days preparing a home on the outskirts of the city for the family of the school treasurer and teacher, all four of whose family members have developed tuberculosis since the winter flight from Seoul. Recent figures show that approximately one in every seven of the population of South Korea has an active case of tuberculosis as the result of undernourishment, exposure, and overcrowding. (The wife of a high government official told me that when she and family first arrived in Pusan the family of five lived in a hallway during the winter months.) But these stories come out only when prompted, and then with quiet smiles and an expression of gratitude that conditions have improved. Some of the gifts sent out with us go to help these and other such needy ones.

Mrs. Choi's school-in-exile is but an example of what is being done by all northern refugee groups: Chosun Christian University has just dedicated a group of temporary wooden buildings on an island in Pusan Harbor, and Ewha Women's University is housed in back of the temporary capitol buildings.

The churches-in-exile are even more numerous. Dr. Stewart M. Robinson, the chairman of the general commission on chaplains who is currently touring this area, preached in the great Yung Nak Presbyterian Church in Seoul a week ago; last night he preached to some five hundred of that congregation still here in Pusan (meeting in a former Buddhist temple); and had he the time to spend another Sunday here he might well preach to another thousand of Dr. Kyung Chik Han's flock who are meeting regularly in Taegu until such time as they may return to Seoul. As with this great church of nearly four thousand members, all the Christians have carried their faith and witness wherever they have fled; numerically and spiritually the Church is stronger than at any time in its history.

Each week one hears of new arrivals from north of the fighting lines. The stories bring heartache - and occasionally joy. It was our privilege to carry to the daughter of a church elder and long-time mission station secretary, the word that the father she had heard was killed by the Communists is alive in her northern home. On that same Sunday we visited with tiny Kim Ssi, long-time family friend and nurse in the Underwood home. She has remained on in the little house on the outskirts of Pusan where Dr. H.H. Underwood received his Home Call in February 1951. In this village the refugee Christians are meeting under a tent with wooden side walls; but not for long! Already the foundation and some of walls and arched window frames of a new "First Presbyterian Church" are in place, and stone is being quarried by members of the congregation from the hillside above the church site. This church, employing its own pastor and Bible woman, is typical of the hundreds of refugee church groups.

Just now we are witnessing a fine example of how many diversified groups are cooperating to help unfortunate victims of the war. A student group of 25, under the leadership of a young Methodist missionary teacher at Chosun Christian University, organized as a "work camp" between August 12th and 31st plan to erect the first building units to house the projected rehabilitation work for Korean amputees. This interdenominational project, headed by Dr. Reuben A. Torrey, Jr., is receiving enthusiastic interest and support from all related agencies, national and U.S. Army. A beginning has been made for fitting army veterans with artificial limbs, but little is planned as yet for the teaching of suitable crafts to make the men again self-supporting; and as yet there is no program for the civilian amputee victims. Here is where the team from the American churches hopes to put its major emphasis; and the overall need is so great that the help and cooperation of all agencies is both welcome and appreciated.

An exception to the lack of vocational training for wounded veterans is seen in the Korean Navy Chaplaincy sponsored rehabilitation program. Their wounded veterans are relatively few in number and are being given courses in watch repairing, photography, typing, tonsorial arts. But the fine R.O.K. chaplaincy is facing financial difficulties brought on by inflation. The day we visited there the Chief of Chaplains told us that two of his finest men had just that day told him with tears in their eyes that they would have to resign because their families were not able to exist on the salary given. A similar problem is facing some twenty men giving exceptional service in the Korean navy.

This is being typed on the day of Korean national elections. In "Presbyterian Mission House" down in the heart of this dusty, hot city we have listened this past week to trucks with loudspeakers exhorting citizens how to vote. There seems to be little doubt of the outcome; many are not too sanguine about the immediate future of this little country; but we have yet to find an individual who doubts the ultimate outcome of the travail now in this land. A mile or two from the squalor of our neighborhood are vistas of God's unspoiled beauty of land and sea. I believe that just as do we mentally "lift our eyes unto the hills" for inner refreshment, so do the people of this land in increasing numbers know from whence comes their help and ultimate peace. We know also that with us you are praying with and for them that their faith will soon become certainty.

Sue Comstock Adams

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Contact: Dr. Macleod
at Paine Hall
on Formosa (Bob Montgomery's
interest - grad.)

September 17, 1952

CONFIDENTIAL - NOT FOR PUBLICATION

CHINA

Dear Friends:

We are very happy to be able to report some information which we have just received from Dr. Walline regarding our missionaries who were formerly stationed in Linhsien, Kwangtung, China, and who were officially reported as imprisoned by the Communists, Dr. and Mrs. Homer V. Bradshaw and Miss Sara E. Perkins. As you know, it is over a year since we have had any direct word from them.

Dr. Walline, on September 7th, was given an opportunity to talk with a Maryknoll Mission nun who had just arrived in Hongkong following her release from prison in Canton. A summary of her report to Dr. Walline is as follows:

In January 1952, Dr. and Mrs. Bradshaw and Miss Perkins were transferred from a prison at Shiu Kwan in North Kwangtung to a large provincial prison in Canton. On arrival, Mrs. Bradshaw was not well, but Miss Perkins was permitted to nurse her. Recently, Mrs. Bradshaw was looking quite well, had gained weight, and was in good spirits. While Dr. Bradshaw had not been seen, there is evidence that he is held in another part of the same prison. Our missionaries had been permitted to bring their baggage with them and apparently had funds with which they were allowed to buy necessary articles and even food. All books, including Bibles, were taken away from the prisoners when they were moved to Canton. However, Miss Perkins had memorized much Scripture during her imprisonment at Linhsien and later at Shiu Kwan. There had been no solitary confinement, but the foreigners have always been kept apart from each other and Chinese cell-mates constantly changed. The Americans were rarely able to exchange a word with each other. Since April 1952 a change of policy in treatment of Americans had become evident, including provision of beds and more adequate food. Dr. Walline's informant expressed her belief that other American prisoners would be released shortly. She spoke of the courageous spirit of her fellow American prisoners and commented particularly upon Miss Perkins whom she referred to several times as a "wonderful soul who kept a twinkle in her eye and went about helping the other prisoners."

Sincerely yours,

J. L. Dodds

Also 2 elderly women missionaries &
both have decided (?) to remain in China.
One lives with Chinese friends, the other
is a nurse & mid-wife but can do no
direct mission work.

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Dorothy Clawson, R.N.,
National Y.W.C.A.
15-4Chome, Kudan,
Chiyoda-ku,
Tokyo, Japan
February 11, 1953

Dear Friends:

You may be surprised to have another letter as soon as this, but I thought you might be interested in my recent trip to Korea. A number of us from the language school got permits from the Korean government and the United Nations Military Headquarters to make trips to our future fields of work during our winter holiday.

We flew to Pusan on January 17th. Early in the trip we "semi-circled" Mount Fuji and got some beautiful views of which most of us took color pictures from the plane window. The first of the trip was beautiful, often above a sea of fluffy clouds, but later we got into a heavy headwind and black clouds and airpockets.

We thought we had been prepared for Pusan by pictures we had seen, and descriptions we had heard, but it is hard to visualize without seeing. It is surrounded by hills and mountains, most of which are covered with flimsy shacks sometimes made of packing boxes and roofed with corrugated beer tins, and sometimes made of cardboard cartons. Pusan is many times its former size because of thousands of refugees living as best they can with the few possessions they have managed to salvage. The many beggars on the street, together with the mud of winter, add to the sordidness of the general picture. Our Mission House here is a Japanese-style house where mission personnel live and transient guests are entertained. It is a house of wonderful Christian fellowship and fund. On my way in I was there only one night. The next morning, with two of our men missionaries, I went to Taegu on the military train.

In some phases of life out here, we rise rapidly in rank! I heard that all foreign women in Korea now have the status of colonel - - so that they can have privilege of riding on the sleeper instead of sitting up all night. (I'm sure that is civilian women as there are lower ranks than that among medical personnel). I haven't yet tested my status to see if it holds good for me, as the trip from Pusan to Taegu is normally less than three hours.

We arrived in Taegu after the heaviest snowstorm in about seventy years. It is surrounded by mountains and, snow covered, they were beautiful with the late afternoon sun shining on them. Our mission compound, now almost completely occupied by the military, is high on one of the hills overlooking the city. We have good substantial red brick houses which are still intact in spite of the war years, though needing some repairs.

The following day the American nurse, Miss Edna Lawrence, introduced me to the Korean staff of doctors and nurses, and showed me around the hospital. Our Dr. Fletcher, recently retired, spent over thirty very productive years planning and perfecting the present good hospital plant and leprosarium.

The acting superintendent Dr. Hwang, is a very well-trained Korean Christian, who had his medical training at the University of Pittsburgh. A number of the other doctors on the staff have also had some medical training in America. Of the nurses, only one, the assistant superintendent of nurses, has had a short time in America. I very much enjoyed meeting all of them, and felt a real friendliness, although most of the nurses speak little English.

In talking with Dr. Hwang and Miss Lawrence about the present curriculum for student nurses, the weakest link seems to be in Obstetrics. Since that is the subject in which I have had most preparation and experience, I am very glad to try to fill that need. The nurse who is teaching it now seems to be happy about our working together on the future program. She was one that I enjoyed most and may act as my interpreter when I begin teaching, though I hope before long to be able to do my own teaching in Korean.

Because Japanese standards of nursing have been very low in the past, and war exigencies have further lowered standards, we are hoping to gradually build the curriculum. We want to offer basic nursing (foundation courses) as we are able to provide adequately trained teaching personnel. Since Korea does not have a national nursing association which standardizes nursing education, we feel that we should work toward building a model nursing school. Not that all the nurses have had a chance to express an opinion, but the Korean doctors, especially Dr. Hwang, seem very much interested.

While I was in Taegu, I helped some with relief packages that had come and were piled in the warehouse. Because missionary personnel is so limited in numbers, and each has two or three additional jobs besides his own, relief packages cannot all be sorted as carefully as one would like. Where possible they are sorted in such a way that appropriate warm clothing is sent to seminary students, many of whom have a minimum to live on; baby and children's clothes are sent to the hospital or one of the many orphanages; while food is sent where it can best be used. Milk powder goes to the hospital or orphanage, while desserts, which Koreans don't use as we do, can be served as special nourishment for hospital patients. (Of course warm clothing goes to many others besides seminary students). All over Korea we saw unmistakable evidences of the use to which relief clothing has been put, and it has undoubtedly saved the lives of millions of people. Often men, discharged from the army, send their warm clothing back, and I have seen numberless children in Khaki cut down to their size.

Orphanages are numerous. We visited several, some of which were better than others. The missionaries try to take a little responsibility for a number of these, sending food and clothing according to recognized needs. They have found Christians with some education to be in charge of some of these. Some were surprisingly clean, especially considering the shortage of water. A Korean house lends itself very well to the care of children, as heat from the kitchen stove is channeled through fire-proof stone and dirt troughs under the floor making it warm and cosy. The floor over the dirt is covered with many layers of oiled paper which give a hard finish almost like linoleum. This is easy to clean especially since all shoes are taken off at the door before entering the house.

In spite of an earnest attempt at good care, and real kindness, these small children are pathetic little waifs. Some that pulled hardest at my heartstrings were the "G.I." babies. One lovely little colored boy was just old enough to be feeling the need of belonging to someone.

One of the most constructive projects I saw was a home with children who had been beggars picked up from the street. A really joyous-looking Korean Christian seminary student was heading this project and living there with them. With some outside help and some materials, they had built a wooden building one room of which was kept for worship, and the other for making match-boxes of wood shavings. One older boy manipulated the plane to make wood shavings, while the others sat on the floor and made the boxes. There were one or two other rooms for classes and sleeping. Part of the time was spent teaching the children. Already most of them looked happy,

fairly well fed, and sufficiently well clothed for warmth.

In a second beggar's home (actually these are not professional beggars but children who had lost family and friends and were shifting for themselves as best they could), they were housed in a winterized army tent with a Korean floor under it for warmth. One of the discouraging things is that diseases do break out and few leaders have the education or the facilities for coping with such. In this home a lot of the children were down with whooping cough.

Before I left, I also visited the leprosarium which is a wonderful monument of mercy to between one and two thousand people, I believe. The buildings and grounds give them every opportunity to have a comfortable home and live as normal a life as possible. Untainted children are in a home by themselves. Animal husbandry is practiced, and rabbits, porkers, and I think poultry, are raised to keep them supplied with fresh meat.

Especially after seeing the orphanages (which care for both refugee children and "G.I." babies), I long to make a plea to churches all over America. We should so try to deepen the spiritual life of the young people in our churches, (and seek others not in churches), that they would early come to strong convictions of right and wrong and cultivate fearlessness in standing for them even when they are in the minority. Youth is thrilled by deeds of bravery which they see in the movies (but of which they have no part), but there is a special bravery and manliness in standing for the right whatever others are doing. It is an agonizing thing to see what a large percent of the men from a so-called Christian country seem to lose all their moral stamina and self-discipline when away from home and the social pressures of our American society. Need for recreation, loneliness, going into battle, boredom, any or all can seem to them valid excuses for satisfying every urge. One young fellow on leave, the son of a missionary, told an old friend that eight out of ten men in his barracks went out every night, many of them keeping women by the month. We have scorned non-Christian nations for such licence, but our shame is greater because we claim to be Christian. "G.I.s" are usually kind and have been very good to many children in Korea, but this does not compensate for the evil done by many of them, nor does it provide homes and a permanent future for these unfortunate children. It would help to alleviate much future suffering if these children of mixed blood could be taken into American Christian homes and brought up with Christian families. Nameless children should not be left to drift in a world where they have no legitimate place in society. God forgive us that our Christianity has been so weak that it has not produced greater moral strength and courage! (Of course this situation exists not only in Korea, but wherever our armed forces go).

Sunday in Taegu we went to one of the Korean church services. To Christians in Korea, church is the center of their life, especially in these days of stress. We went while Sunday school was in session and saw several of our Korean servants (who had been with mission families for years and some of whom had been to Bible School for study) earnestly teaching classes. Our Sisi, broad-faced and genial, was spotless in her gray Korean coat. After Sunday school, the women took one side of the church and the men other, all sitting on the matting-covered floor for the service, but rising for singing of hymns.

The following Thursday, with hospital nurses and Miss Lawrence and Dr. Hwang to see me off at the station, I returned to Pusan. In Pusan friends invited me to Ihwa College for lunch and I saw for the first time how a refugee college lives. On arriving at their "summer cottage", built there was a beautiful view in all directions. Classes were being held in tents and wooden buildings most of which were not built to pass Korean winters comfortably.

At our Mission in Pusan was being done in receiving and distributing relief packages. Just after we had finished supper, there was telephone call asking how near we were to the fire. We hadn't been aware that there was a fire, but soon saw that the huge market area where many refugees were making their livelihood, was ablaze. We went out to see what could be done. The men went to help fight the fire and help people salvage belongings. Marion Shaw and I were the only women and we felt we couldn't help much. Since the fire was only three blocks from our mission house, we decided to gather valuables and belongings into the station wagon in case we needed to move. To make the situation more discouraging, there was limited water with which to fight the fire, but army and other civilian aid organizations did all that was possible to keep it from spreading, but it never reached our mission house. Thousands of refugees were made homeless, or lost their means of livelihood. The next morning over loud speakers we heard the announcement that homeless people would be welcomed at three of the Christian churches (and at least one of these is a refugee church) on the surrounding hills. We went out to see the extent of the destruction. Even with embers still smoldering, people were searching the ruins for things that could be salvaged, and some were returning with new wood for rebuilding. Such is the courage under recurring hardships! That day our people were busy distributing relief through the churches who knew the people who had lost most. Three refugee churches had been destroyed in the blaze.

Until May I shall be at the above Tokyo address which is more accurate than the address on my last letter. After May, as far as I know now, my address will be Presbyterian Mission, A.P.O. 234 c/o Postmaster, San Francisco, California. ** Note- This is for letters only. Relief or personal things should be sent to me at the Presbyterian Hospital, Taegu, Korea, via international postoffice. As we are civilians, by misuse of the courtesy of A.P.O. privilege we may lose it for all.

Knowledge that you are praying for us helps greatly in these days. There are too few people trying to meet too many urgent needs. We pray for wisdom as we try to give constructive help to suffering people, helping them to help themselves. Any suggestions for simple industries (that do not need expensive equipment) to help people toward self-support, would be appreciated. I am trying to get seed for millet and soy bean with the hope of getting refugee farmers to raise these and other crops to provide foods with greatest nutritional value for themselves and the many orphans. People in the habit of receiving relief soon lose their self-respect as individuals, but working toward self-help engenders mutual respect.

Now that I know more clearly just what I am working toward, I am going to be busier than ever in preparation for going to Taegu in May. I do enjoy so much receiving your letters and knowing what you are doing, and appreciate your interest even though I can't answer all letters personally.

May God lead us all in this world that needs Him so sorely.

Very sincerely,

Dorothy L. Clawson

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. E. Otto DeCamp
Pusan, Korea
July 27, 1953

Dear Friends:

A report on the work of the past few months would of necessity involve a description of the work of the Treasurer's Office on the Korea Mission. Ever since last October I have had to give a major part of my time to the treasurer's work, and more recently have had to take full responsibility for it. As this involves handling annually several hundred thousand dollars of relief (One Great Hour of Sharing), restoration, current expense and other funds, in more than two hundred different accounts, it has kept us more than occupied. As the work has become a bit more familiar it has become more pleasant, and with Korea in its present disrupted condition it has been most necessary and useful, but still we hope the Board will soon be able to send out a permanent treasurer more fitted than I for this job.

More gratifying has been the Prisoner of War work of which I have spoken in earlier letters. Visiting a camp near Pusan regularly on Sundays I have been able to preach to the men there and help the Korean pastor who conducted a weekday Bible Institute and visitation program. During the past year the group of Christians grew from 30 to about 150. Although the Korean pastor was largely responsible for the results it was my privilege in January to baptize ten of the prisoners of war, and then again on June 14th to baptize forty-three more. In addition, on that June Sunday, we took in forty-one catechumens and administered our first communion of the year to some eighty baptized Christians. At this service the new commanding officer, Lt. Col. Frank Gaffney, a Southern Presbyterian much interested in our work, was present throughout. Little did any of us suspect at the time that three nights later the entire group would take to the hills. But God knew and led us in this unique service. You who have remembered this work can thank Him for answered prayer.

Just a few hours ago the truce was signed at Panmunjom, but there is no joy in Korea. There is relief, of course, that the killing is over, but the Koreans are sick at heart that the truce has left their country still divided, while the dagger remains poised and ready to strike again at will. As the pastor of the large Pyeng Yang refugee church in Pusan told me just now: "We must now plan our future without any thought of ever seeing our homeland and our loved ones there again. All hopes of ever seeing North Korea again faded when the truce was signed this morning."

This may not be an appropriate medium for commenting on political matters, but all of us out here who know and love Korea, and who have also seen firsthand the fruits of communism, feel that today's action will do great damage not only to Korea but in the long run also to the Western world. We cannot help but agree with General Van Fleet who recently wrote so forcefully in Life Magazine and the Readers' Digest. I hope you have all read that article. Should we not pray with renewed earnestness that the Lord will yet overrule and in His own way bring a real peace and unity to this distraught nation.

I am thankful that Mrs. DeCamp is much improved in health; I expect to be spending most of August in Japan with her and the four children. Mrs. DeCamp's address in Japan is: 984 Shimomeguro 4 Chome, Meguroku, Tokyo, Japan. My address for the time being is: Pu Pyung Dong 4 Ka 12, Pusan, Korea. Let us hear from you as time permits.

Sincerely in Him,

E. Otto DeCamp

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. and Mrs. Stanton R. Wilson
Tokyo and Andong, Korea
September, 1953

KOREAN RELIEF
Letter #3

Dear Friends Back Home:

We would be the last to believe it, but we're already into our second year here in the Orient. It has been a full year, adventurous to the hilt. And our Great God has proven His faithfulness ever so abundantly!

The Summer Months were climactic in many ways. In June, Marion finished her second year Korean language exams in Tokyo. Then, on June 20th she arrived via plane in Pusan for a 10 day visit. Those few days together were packed with exciting times: welcoming parties and services, seeing our future home, traveling by train, jeep, and foot, participating in many activities of the Korean Presbyterian Church. We were particularly thrilled to be in our future home. It has now been fully repaired and awaits that happy day when Marion and Jack can come to stay in Korea. Friends, pray that in God's Will that day may be soon. God's workers will be doubled on that day for every wife has been trained to be a missionary too. And don't belittle the effect of the missionary children on the Korean lads and lassies. "A little child shall lead them".

Our home in Andong is a one story, gray brick, ranch-style house built nearly 35 years ago from a gift of Mrs. Gamble of the Proctor and Gamble clans. It weathered three years of war, serving firstly as a Communist Headquarters when Andong was over-run; then it was hit by a USAF bomb (which providentially did not explode); later it was a UN field hospital with tents pitched all over our large lawn.

On July 1st Marion flew back to Tokyo into the waiting arms of Jack. Except for this one visit, necessitated by Marion's advice being needed on the re-doing of our future home, we won't both leave Jack again for so many days. He was ever so good about it. But we see so many orphans out here that we don't want our youngster to feel "orphaned" even while we endeavor to do the Lord's important work.

In July, Marion was elected treasurer for our missionary families in Tokyo. Stan, in the meantime, was preaching his first full sermon, without notes, in Korean, and completing his second year language exams in Seoul. In Korea this month was packed with activity. Dr. David High Jones and the Princeton Theological Seminary Choir of 25 men's voices arrived; in our six feeding stations in the Andong Area we were feeding nearly 5000 daily; we opened our new medical clinic in Andong (the larger hospital was destroyed in the war); torrential rains caused great damage; an Armistice was signed.

The Princeton Choir brought rich blessing to us all in song and testimony; our feeding stations directed many to the One called "The Bread of Life"; our new clinic is already doing an excellent humanitarian and evangelistic job; God is providing a wonderful liberty in the new language. With the signing of the Armistice in this war-weary land, every one of us must pray earnestly that the Presence of the Mediator may be known and made known in the Political Conferences, at the UN, and at all decisive places...as the Saviour of the World.

In August, we were a family again. Four months had elapsed since father and son had seen each other. These months apart, and then the frolic and fun of being together again, gave one time to breathe in a deeper concept of the Bible's unique revelation of the Father and the Son. The month was spent almost entirely at beautiful Nojiri Lake, 150 miles northwest of Tokyo in the lofty Japanese Mountains. We utterly relaxed. Every day saw us spend much time swimming in the lake. Jack not only likes the water; he drinks it freely. By the end of the month we all had excellent browns. Besides swimming, there was sailing, boating, hiking, tennis, and golf for relaxation. We enjoyed them all. Jack was a big help chasing tennis balls, too.

In early September Marion and Jack moved to an apartment at the National YMCA in Tokyo, and Stan flew back to Korea. Our Tokyo apartment is smaller than the Tokyo house we lived in the first year, but it is very adequate. It is bright; has an electric refrigerator, hot running water, bath and shower, hard wood floors---but only one closet. So Stan has taken many things to Korea (via ocean freighter) including our Servel kerosene refrigerator, his library, and all our files. We are trusting Him for their safety as Stan needs these "tools" as he launches into more of the work in Korea. Marion has begun her third year of Korean language study. Once we complete our third year, we have completed the Mission's requirements on language study, but we shall continue studying Korean for the remainder of our lives. Jack has started Sunday school and truly feels he is growing up. You can't get him to bed now without kneeling first and saying prayers with him. As you conclude, a child's voice chimes in "Amen". His favorite song is "Holy, Holy, Holy" which to him is entitled "Holy".

Into the future we move without the minutest knowledge of what it holds for us. Nor are we deeply disturbed. We know not the future blue-prints; but we know the God who "controls the future" and in Him is our confidence. Naturally we long for all of us to be together in Andong. And we need your sincere prayers for patience as the UN Command and our Mission seek out God's Will in this important matter. In the meantime, Marion's time will be very adequately filled with her third year of language study, her treasurer's work, and a growing son. Stan begins an adventure in faith for which your prayers are solicited. He will teach a weekly Bible class for high school students, in addition to extensive rural itineration. To assist in this latter work, he took back two Japanese bicycles (one for his Korean co-worker).

Is not this the day when we need to look to the Great High Priest, Jesus Christ? He makes forgiveness and intercession real. He makes contact with God the Father a daily experience. And in the "Priesthood Volume", the Spirit of Christ moved the author to say: "Now faith is the assurance of things hoped for, the conviction of things not seen". (Hebrews 11:1) By this faith we walk...into the future with assurance and confidence. In the Orient where the multitudes are ever about you, pray that "since we are surrounded by so great a cloud of witnesses, we may lay aside every weight, and sin which clings so closely, and run with perseverance the race that is set before us, looking to Jesus the pioneer and perfecter of our faith, who for the joy that was set before Him endured the cross, despising the shame, and is seated at the right hand of the throne of God". (Hebrews 12: 1-2)

Many of you have abundantly, persistently sustained us throughout the year in your earnest prayers. We thank you. For your gifts of love to the Korean people we are deeply grateful. Let us move forward...into the future...together for the sake of our Lord Jesus Christ and His growing Church!

Sincerely,

Stan, Marion, Jack Wilson

Marion's Address: National YMCA, 2 Nishikanda, 1 chome, Chiyoda ku, Tokyo, Japan
Use - 10¢ air letter; with enclosures, 25¢ air mail

Stan's Address: Presbyterian Mission, APO 234, % PM, San Francisco, California
Use: 6¢ air mail

Korean Relief: Presbyterian Mission, Andong, Korea (Check rates locally in USA)
You can send up to 22 lbs. per package; it takes one month to reach us.

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Mr. and Mrs. K. W. Spencer
Presbyterian Mission, Chungju
Choong Chung Puk Do, Korea
A.P.O. 94 c/o Postmaster
San Francisco, California
October 23, 1953

Dear Friends,

Try to picture the unbelievable blue of the Pacific Ocean, a sunny tropical day, a fast freighter plowing westward, and you have located the Spencers just 4,000 miles out in the ocean. We are nearing Guam, our only stop before we go to Pusan, Korea.

It seems impossible that we have been sailing two whole weeks already. Just two weeks ago some of our kind friends, the J. R. Estys, from First Church in Berkeley, put us aboard the S.S. Fleetwood in Oakland, California. We sailed under the Golden Gate Bridge the next morning about seven o'clock, full of excitement and expectancy as the voyage and the new step of faith and service began. The trip has been pleasant and restful but Vonita has turned out to be a "dramamine lover". The rocking and rolling still take their toll of her pep and energy.

We have looked back over the past months with wonder and thanksgiving. How wonderfully God has guided, and led, and blessed! We are grateful that between June and September we were able to visit each one of our nine supporting churches. We are grateful to God for your prayers, your concern, your gifts to us and to the work which we are doing with your help. Blessed indeed are "the tie that binds our hearts in Christian love" and "the fellowship of kindred minds" as we have known them this past summer and fall.

As some of you know we were delayed about seven weeks after we arrived on the West Coast. This was because we needed a military clearance to get into Korea and it took from June until late September to get it cleared through New York, Washington, Tokyo, and Korea. Though we would have liked to have arrived in Korea in early fall we are glad that the permission was finally granted, and since we stayed in and near Berkeley we were where we call "home" in the United States.

We used the time to finish packing, to rest a little, to do some of the seemingly endless odd jobs that attend sailing, and, best of all, we got reacquainted with our home church, First Presbyterian in Berkeley. We spent some time at Fruitvale Church in Oakland and at the Walnut Creek Church which also share in our support. We now feel a real part in each of these churches. We rejoice with them in their building program at Walnut Creek, the finding of a new pastor for Fruitvale, and in God's clear blessing on the strong and interesting missionary education project in the Berkeley Church.

One thing we would like to share with all of you is the news of the formation of small prayer circles on our behalf. You know and we know that the work we are about is not going to be really redemptive, really saving, unless we use God's means and work in the power of the Spirit. I felt this fact again on this voyage as I had a wonderful opportunity to present Christ in all His power to save, to guide, to heal, and to give meaning and purpose to life to a young man whose wife has been extremely ill in body and mind. He has had his life plans smashed by a series of hardships. At the very time when his questions were answered he knew that the only way to receive more light from God was to take a step of personal faith in Christ. However, he "wasn't sure he was ready for that step" and he "wanted to think it all over some more". There again I experienced the fact that we can only pray, witness,

Mr. and Mrs. K. W. Spencer

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even plead, and leave the result of the witness with God. "One sows, another waters, but God alone gives the increase."

Two of our churches have organized personal prayer circles which meet about once a month for the express purpose of upholding us and our particular work and needs before the throne of grace. We know different churches have different ways of giving prayer support but this close, personal, specific praying was a blessing to us and we wanted to share word of it with all of our friends and fellow workers.

This will be our first letter to be circulated by the Board in New York. It will get to most of you around December, as your thoughts are turning again to Christ's birth. May we be quickened in faith and service by the knowledge that the One God was in that same Jesus, reconciling the world to Himself.

Yours in that glad service,

Kelmore and Vonita Spencer

F

Robert F. Rice
Presbyterian Mission
A.P.O. 20, Taegu
c/o P.M., San Francisco, Calif.
December 24, 1951

At Five A.M. -- the Most Needed Thing in the World

Dear Friends:

Bells are ringing in Korea every morning at 5 AM. These bells are calling Korean Christians to the most needed thing in the world today. Prayer is "mighty through God to the pulling down of strongholds." Our most important job as missionaries and your most important job as Christians is to pray.

"The truth is that, although of course we lead normal human lives, the battle we are fighting is on the spiritual level. The very weapons we use are not those of human warfare but powerful in God's warfare for the destruction of enemy's strongholds. Our battle"

A dawn attack upon enemy forces on the Korean battlefield may be necessary for holding objectives or pushing back the enemy. But "daybreak" prayer meetings by a small number of faithful Christians have eternal objectives and show up the might of fire and steel as wasteful and puny. Paul counsels the Christians at Ephesus on how to battle against "the unseen spiritual power that controls this dark world, and spiritual agents from the very headquarters of evil." They are to:

"Pray at all times with every kind of spiritual prayer, keeping alert and persistent as you pray for all Christ's men and women."

Are we Christian soldiers today, or Christian by-standers, -- balcony-viewers? Are we following Christ in battle, -- or do we read our newspapers faithfully each day and trustingly leave it to our radios to tell us a little something about the outward aspects of the battle? What rank does a Christian "onlooker" have, if any, in Christ's army? Lord teach us to pray! Teach us to pray, not merely observe. Teach us to pray regularly each day. Lord, if not at 5 or 6 AM, help us to pray at 7 or 8 AM. If not for an hour, spare us a few minutes for prayer! Teach us how to pray heart-searchingly, perseveringly, effectively.

Are young people looking for new frontiers of discovery in today's world? Are thinking men and women wondering about future horizons for simply -- living? Let us enlist in Christ's army as soldiers who have tried prayer, and not found it to be wanting.

For me, daybreak prayer meetings did not end when I left Korea. Having carried on alone for a few days, I was invited to daybreak prayer meetings in one of the missionary homes here in Karuizawa, Japan. But alone or together, let us pray. It changes things for Christ and His Gospel. It is "mighty to the pulling down of strongholds." It is powerful for the freeing of men and nations from the bonds of Satan's power to the light and life of Jesus Christ. Lord give us grace to pray throughout the New Year -- daily, constantly, victoriously! When the prayer clouds seem heavy and leaden, give us grace to wait upon Thee. Thy Kingdom is an everlasting Kingdom. Prepare us for the battle.

Five AM and the most needed thing in the world. They are praying in Korea. What will we do today, and through the tomorrows? Look at Christ and His Kingdom, and pray with us.

Yours and His,
Robert F. Rice

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. Robert F. Rice,
Presbyterian Mission
APC 234,
c/o Postmaster, San Francisco, Calif.
February 18, 1953

". . . remembering Korea in prayer."

Dear Friends:

This is not a newsletter, but it is the most important letter I have written since leaving the States with the family three years ago. This letter is a definite call to you for prayer; prayer that we believe God can and wills to answer if we fulfill our part. It is a personal word to all interested, to give God and Korea a few minutes of daily prayer. By receiving our Korea Prayer Fellowship sheet, you can share with us in requests for God's Kingdom to come in Korea.

Let me give you part of a letter received early in the year.

"Dear Mr. Robert Rice:--

Greetings to you in the name of our precious Lord. . . . You are there in the field and you know what your need is, but you may be sure we will be praying for you, as well as send

Wednesday night at our prayer meeting we are to have a Watch Night and will be remembering Korea in prayer

May God continue to bless you, in your work and labor of love for your Saviour. Korea and you people are on my prayer list.

Yours, for the Master

Mrs. B.K., _____ Sunday School, Iowa"

Missionaries, unknown and unseen by prayer helper half way round the world; a country, an armed crossroad between Communistic and democratic forces, where hundreds of Christian leaders alone have been martyred, and -- both people and missionaries remembered in prayer. Such letters are deeply appreciated.. "We ought always to be thanking God for you . . ." We are, all, thankful, for your prayers. Pray for our work; for the Church; for the unsaved, hungry for food but unsatisfied without living Bread; for literature and Gospel distribution -- 100 Book Shops for the year, new; for a nation under the hand of God.

The question of this letter is: Who will remember Korea in prayer, at least several minutes daily? Can we count on you and perhaps your friends? To those who will write a postal card telling us they are praying daily for this land, we want to send definite prayer requests. You can share them with us before the Lord. The many various relief gifts sent (and still needed) are appreciated greatly. But this is a call to join us in prayer, -- the most vital missionary work. Coming months hold great things in store for the Gospel; an unparalleled opportunity to make Christ known. DRESS PARADE vs. CHRISTIAN WARFARE, may we ponder the difference? May we be continually growing in our first duty as His followers, growing in prayer, willing always to pray ". . . Thy will be done."

"To bended knee! To bended knee!

God's call to you -- God's call to me; . . .

Like Christ our Lord -- like unto Him

'In whom was found no guide! -- no sin,

Who 'prayed all night.' And we His kin

Should pray -- yes pray, like unto Him,"

Believing prayer will help move the balances for Christ in this land. Prayer in the name of the crucified, risen Son of God who "is ever living--

Rev. Robert F. Rice,

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living to intercede" for us, will be heard. Abide in him, and abiding use to preface your prayers such verses as: Isaiah 6:3; I Timothy 2:1-6,8; Psalm 122:6; Matthew 8:10,13; 26:41; II Thessalonians 1:11; I Thessalonians 5:17,23; Revelation 1:5,6; 4:8. Write us now if you wish to have a Korea Prayer Fellowship sheet -- for yourself and as many friends as will use it daily.

Yours with Christ, in the school of prayer,

Romans 15:30 - John 14:13,14.

Robert Rice, Presbyterian Mission
APO 234, % P.M., San Francisco, Calif.

C

"Who shall separate us from the love of Christ? Shall persecution-- famine-- sword?
No, in all these things we are more than conquerors through Him who loved us."

SUNDAY (Read Revelation 1:8, 17-18, or other Scripture.)

Give thanks to God for the spirit of revival being felt in Japan. Pray that here too both missionaries and national Christians can say, "The Holy Spirit has fallen with power." "God poured out His Spirit upon us as we never dreamed possible. Unbelievable revival... Staggering confessions..." Praise God for the lives of believers that have been made new in Christ. Pray for added revival in the "land of revivals."

MONDAY (Read Psalm 85:6-13, or other Scripture.)

Pray for the Revival Fellowship Center in Taegu, a new venture of faith. This building can be used for the Bible Reading Program seeking to enlist over 100,000 unbelievers; for the Navigators, doing Bible Study and memory work among Koreans; as an office for the Bible Clubs of Korea. The Center will also publish the new revival paper, "Jesus Is Victor!" It will be headquarters for the Christian Book Stores; our goal of 100 being half reached. Pray that friends will undertake for spiritual and material support.

TUESDAY (Isaiah 55:6-11, or similar Scripture.)

Ask that the ministry of literature and Scriptures be mightily increased. Its three-fold work is vitally needed for: (1) the strengthening of believers, (2) the saving of the lost, and (3) the disclosing of fastly spreading false sects and beliefs, holding them up to God's word of truth. Literature offers us now, the greatest immediate potential for mass evangelism. Pray for workers, often lacking daily food and necessities. ASK God to quickly undertake and lead in radio evangelism for Korea.

WEDNESDAY (I Timothy 4:8-16, or other Scripture.)

Thank God for the youth of Korea who love and obey His Word; pray that the spirit of revival may reach them in a special way. Remember the Seminaries, Bible Institutes, and Bible Clubs -- which give thousands of poor children (including many refugees and orphans) a chance to know Christ and His way of life.

THURSDAY (Isaiah 64:8-12 or elsewhere.)

Thank God for willing hearts who have given relief to Korea. Pray for the support of orphans in Bible Institutes, many of whom are teaching the Bible to younger orphans and children. Ask the blessing of Christ's spirit to rest on work in: hospitals, orphanages, widows' homes, nurseries, famine areas, and help to the R.O.K. Army.

FRIDAY (Isaiah 43:14-21 or similar Scripture.)

Pray for the body of Christ in Korea, for unity among those who know Jesus the Lord. Ask that the spirit of revival may spring forth in the church; in P.O.W. camps or R.O.K. training centers; in country churches or the front lines; in schools and market places. Pray that the church may not be split by rivalry and faction, but unitedly make Christ known throughout South Korea. Ask God's blessing on Christians in North Korea.

SATURDAY (Psalm 90 or 91.)

Remember Korea's leaders in government and welfare; may the Lord select, lead, and bless. Pray for the G.I.s and Allied Forces. Remember missionaries, some with heavy responsibilities, others just arriving or preparing to come. May God lead and bless in all things. Pray that the filling of the Holy Spirit seen and experienced among missionaries in Japan be felt again among missionaries in Korea; an empowering for service.

Note: Seek time to supplement these prayer requests as you are led. For all nations, that Christ's Kingdom may come, His will be done on earth;-- for rulers and ruled, educated and untaught, starving and satisfied, "that men may see and know that the hand of the Lord, the "Holy One" is working in the world today. If you wish to continue receiving this sheet and have not done so, write: R.F. Rice, Presbyterian Mission, A.P.O. 234, % P.M., San Francisco, California.

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. Robert F. Rice,
Presbyterian Mission
A.P.O. 234, % P.M.
San Francisco, Calif.
September 17, 1953

Dear Friends in Christ:

It has been some time since I last wrote a letter concerning the work over here. However, nearly 1,000 Korean Prayer Fellowship sheets are going out to over 90 addresses every quarter. This is our first need over here -- your prayers. Anyone or group who desires to receive this simple one page prayer request sheet quarterly may do so by sending me a post card with your name and address, stating clearly how many sheets you can use daily. This is for all who are willing to use it in praying for Korea a few minutes each day. Many are remembering Korea in these special requests: for the church, the people, the missionaries, and important aspects of the work. What varied opportunities there are today for making Christ known in this land!

Perhaps many of you have heard of the revival among missionaries in Japan. God's blessings are continuing. There is expectation of even greater blessings yet to come. The leader of the largest group of missionaries in Japan told me last night that it will be either Christ or chaos (probably Communism) for this land of the Rising Sun. For Japan to know Christ, an outpouring of the Holy Spirit must sweep the nation. We are working and praying towards the same end in Korea, the "Land of Revivals."

Remember, our God chooses "things that are not, to put to naught the things that are." Materially, Korea is an "are not" nation today. Quoting from "The New York Times Magazine".

"Today, of even the minimum physical plant and manpower on which the republic once based its hopes for a sound future economy, little remains. Even after (twenty-one) months of static warfare there are still more than 2,000,000 displaced persons of the estimated 4,000,000 who have flowed in hopeless columns up and down the peninsula. The big metals and textile complex around Seoul and Incheon is blown to fragments. The best young manhood has been drained into the army. The most recent estimates place the cost of reconstruction at close to \$2,000,000,000.

"Thus the former 'Land of the Morning Calm' has become a tragic land -- a nation which, itself full of unsolved problems, must be a problem and obligation to the West for many years to come if the democracies are to win out in Asia."

But, when we realize that during the first two years of the conflict which has ended for at least a time, that a new church was begun in south Korea for every day of the year, we get another picture of Korea! Many of us look at the two hundred million dollars, about to be poured into the land, with real apprehension. None deny the need for aid; but we cry with MacArthur: "It must be of the spirit if we are to save the flesh." The flesh can not save even the flesh; and it does all too easily, quench the spirit. We pray and work to the end that this will not be so in Korea. It is so to a large measure in Japan. Pleasure and things hold sway; and in our great material aid to them, they have found nothing for their spiritual and moral welfare. This material aid is at best a sleeping pill to help them forget Communism. It helps them forget their spiritual need as well. And we forget that Communism is a religion, false and God-denying as it is, a religion that will not let itself be forgotten.

The business of foreign missions can make your gifts go further and come nearer to hitting the mark, than any other business, enterprise, or foundation, in which you could possibly invest. Millions were willing to invest \$25.00 or more in a War Bond during the last war; how many now are wise enough to invest that much or more in a Peace Bond for missions that will give you eternal dividends? Money invested is not directly needed but entrusted to others for the future welfare of the investor. Are you laying up "treasures in heaven"? Do you have much up there -- in comparison to what you have down here? Some do. Jesus called them "blessed", "happy", -- and they are!

We need your prayers and gifts for this part of the world. Give to missions, and your prayers with your giving. These are sound investments -- practical and basic for the present with its "gathering storm"; and "a good foundation against the time to come", a grasp on eternal life.

Make it your unseen goal in these days to WATCH AND PRAY. Literature is meeting a great need in the land. A recent visitor to Korea writes:

"In a ROK (Republic of Korea) Soldiers Hospital, Taegu
As I stepped inside - I was horrified - The building was filled with torn bodies. A boy near me had a third of his face blown off, another had a hole in his hip twice as big as a baseball, others had legs blown off. I had entered the building alone and asked these boys BUT AGAIN TRACTS GAVE HOPE. . . I gave a twelve page message to the boy with the big hole in his leg -- immediately boney, wasted hands were outstretched everywhere soon all my tracts were gone. I could hardly restrain tears . . ."

We are receiving letters daily from hundreds who have been reached through tracts. They can go where others can not. A new Bible Reading Program, backed by the Korean Bible Society (aided by American Bible Society) has reached over 18,000 non-Christians in the last four months, and is growing fast. The Navigator's Bible Correspondence work has begun from Taegu. Opportunities for the Gospel in Korea today are unlimited.

I am completing language study along with work among churches and orphanages, teaching, and Gospel literature distribution. At present the family is still in Japan, though we are hoping families will be allowed to return to Krea soon. We pray His best for each and all of you ---

"I will breathe my intercessions
Before God's Altar Throne,
And the best wish I can wish you
Shall be told to Him alone,
And the best thought I can send you
Is from Him, and not my own."

Yours, in "Him who bought us and redeemed
us in His own blood"

Presbyterian Mission
Taegu, Korea

R. F. Rice

PRESBYTERIAN FOREIGN MISSIONS AND OVERSEAS INTERCHURCH SERVICE

Rev. Robert F. Rice,
Presbyterian Mission,
A. P. O. 234, c/o P. M.
San Francisco, Cal.

No. 3

KOREA PRAYER FELLOWSHIP

Fall

". . . But we may pray -- with strong and holy pleading,
And live that so our pleadings must prevail;
And He, Who knoweth well what each is needing,
Can guide us what to ask, to help avail.

And at the end -- when safely Home in glory, --
When prayers and needs have changed for wonders new,
How sweet, how blest, -- if we may read the story
Of how each helped to pray the other through."

For daily prayer:

SUNDAY (Joel 2:28-32, "I will pour out my spirit")

The SPIRIT OF REVIVAL, that it may grow and increase in: a. the Korean churches, b. Bible Institutes, Seminaries, and Christian schools, c. among missionaries, that they as in times past, may be instruments used by the Lord for revival.

MONDAY (Mark 16:15--, "Go ye . . . and preach the Gospel to every creature.")

EVANGELISM by missionary leadership: spiritual life retreats, audio-visual methods, radio. Remember especially the "Christian Revival Fellowship" and its opportunities for immediate mass evangelism through spoken and printed Word.

TUESDAY (John 20:31, "These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His Name.")

LITERATURE. Scriptures - tracts - books. Remember bi-monthly "JESUS IS VICTOR!" -- a paper to deepen prayer and strengthen revival in the Korean churches; given freely as God provides, to all Korean Christians who want to receive it.

WEDNESDAY (Psalm 68:11, "The Lord gave the word: great was the company of those that published it.")

DISTRIBUTION of literature. Here is our greatest problem; publication is comparatively easy. Pray for support of colporteurs and Christian workers. Praise God for the 76 Christian book centers; pray they may be kept supplied.

THURSDAY (Hebrews 4:12, "For the word of God is quick and powerful")

BIBLE CORRESPONDENCE and READING programs. Pray expectantly; fields are white, waiting, eager to be harvested! A half million young people and students could be quickly enlisted in these programs if we quickly take advantage of present opportunities. Pray for ten native workers in Revival Center in Taegu.

FRIDAY (Isaiah 52:7-10, "How beautiful upon the mountains are the feet of him that bringeth glad tidings, that publisheth peace; that bringeth")

EVANGELISM by native workers. "Why should anyone hear the Gospel twice before everyone has heard it at least once?" Korean pastors and evangelists can win their native countrymen with more effectiveness than the missionary. Pray for support of native Christians who want to give full time to this ministry.

SATURDAY (I Corinthians 13, ". . . And though I bestow all my goods")
RELIEF. Remember orphans and widows, especially those supported by friends
in the States for study in Bible School. Thank God for the Christian witness
given in hospitals; for Christian workers supported by relief funds in Bible
Clubs, colportage, rural evangelism, and orphanage work.

II Thessalonians 3:1, "One word more --

pray, pray on, brothers mine, for me. Pray that the Message of the Lord
may speed untrammelled, that its glory may be recognised everywhere." (Way,
"Letters of St. Paul"). Make this your constant prayer for missionaries
and native Christian workers around the world. Those who have not yet asked ---
may receive this Korean Prayer Fellowship sheet regularly by mailing a postal
card to. R.F. Rice, Presbyterian Mission, A. P. O. 234, % P.M., San Francisco,
Calif.



Mrs. Edward Adams presents candy and straw stars from German children to orphaned youngsters at Young Nak Church in Seoul.

Korea's Courageous Children

PHOTOGRAPHS BY RAYMOND PROVOST

Broad-faced, pug-nosed Chang Myong Sik was working in the fields near Taegu when it happened.

He was only ten years old, but he had already lived a lifetime. As he struggled through the barren valley with his clumsy basket looking for sticks and dry weeds, he remembered when the ground was full of grain. But that was months—ages—ago. That was before the mortars crashed and the machine guns spit death in Chang's little valley. That was before the long march when the stones tore at his feet and his sister whimpered with hunger on his back.

A plane had crumpled his father on that awful walk. A giant bird which appeared for an instant had magically covered his father with a shower of molten raindrops. Chang's father died without a cry. The walking took many,

many days—up and down the ridges, through the torn villages. Somehow Chang, his mother, and sister came back to the farm in the little valley.

Next year the people of the now-peaceful valley were going to plant crops. The sticks and the dry weeds that Chang was gathering helped to clear the fields and to warm Chang's family and the grain and bark soup they would eat that day. Then there was a flash of reddish-yellow fire. Chang's mother, who a minute before had idly been watching her son's head bob up and down over his basket, saw something hurtle through the air. Paralyzed with fear, she waited for a scream. It came, unlocking her feet. She rushed toward her moaning, qua-

vering son, and pulled him toward her lap, frantically trying to stop the bleeding.

Neighbors came to help. Tearing strips from their clothes, they crudely bandaged two torn legs and what was left of two mangled hands. Chang Myong Sik touched off a relic of the days when the valley was rimmed with death—a forgotten landmine. Nobody knew whether it was planted by the United Nations, North Korea, or China. Nobody cared. Its work was finally done.

But not so with Chang. Chang is Korea—young but ancient, innocent but scarred—victim of a tragedy that burst upon him, but loved and helped by neighbors who sacrificed of their own possessions to give him life.

When veteran missionary doctor Reuben Torrey first saw Chang at the Taegu

Based on facts and incidents selected from letters of missionaries in Korea

forgive them; for they know not what they do." Hosea saw more deeply into the heart of God than any other prophet. When Christ talked about mourning, he meant the loving kind that reclaims, redeems men. When he said, "Whosoever will save his life shall lose it," he meant that love must give itself. To mourn for others is to go into the world, as Hosea went into the slave market, loving men back to righteousness, decency, and faith in God. To lose oneself in such service to Christ is to discover life (Matthew 16:25; Mark 8:35).

To become heirs of God and fellow-heirs of Christ, we must pay a part of the cost of redemption. To be heirs we must suffer with Christ (Romans 8:17). We must not get morbid about this doctrine of suffering; neither Jesus nor Paul ever did. It is the one way to understand the heart of God, as he yearns to win man.

In the Gospel of Luke, there are three stories that bring this out. There is the man who had a hundred sheep, one of which strayed. He did not say, "I have ninety and nine, I'll spend my time on them; this lost one is not worth seeking." He went after it, seeking it until he found it. Even so the Son of man came to seek and to save the lost.

There was a woman who had ten coins, one of which she lost. They were worn around her forehead, as the symbol of her marriage, like the wedding ring of today. To lose one was to destroy the symbol. To find the lost coin, she lighted a lamp and swept the floor until she found it. In like manner, God persists until the union between himself and his people is restored.

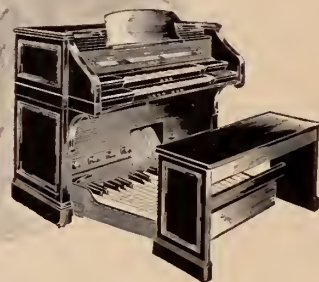
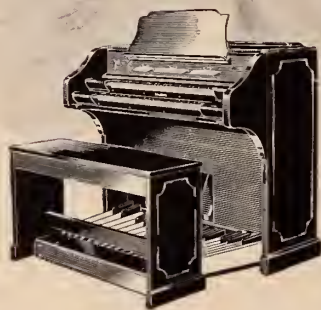
There was a father who had two sons. One wanted to be free from restraint. When he got away from God, he thought he was having a good time. When his money, his honor, and his manhood were gone, he found himself with false friends. Here Jesus added a deft touch; the man came to himself. He now realized his folly. God knows our folly, but we must recognize it before he will help us.

How shall they be comforted?

God's righteous servant "shall see of the travail of his soul, and shall be satisfied." This is really the triumph of concern; it is the victory of the man who cares. The investment of life, in helping carry through the redemptive work of God's love, is completely satisfying. This is our supreme obligation as citizens of the Kingdom of Heaven, but it is also our highest privilege.

Christianity will triumph because it is God's purpose for the world. How can we share in this victory? Happy is the man who is concerned, for he shall be strengthened for his labors; he shall discover what is the meaning of life.

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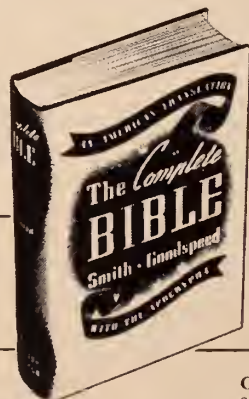
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Presbyterian Hospital, he was shocked: "Tragic, terrified eyes, blinking to restrain tears, stared through the mass of bandages. What little that could be seen of his face was lacerated and streaked with blood. Vainly he tried to conceal his arms with their blood-soaked wrappings. The left hand was gone above the wrist. Several fingers were missing from the right hand. The anguish of the frightened, suffering eyes at times still haunts me."

Today Chang is a prized patient in the First Corps Korean Children's Amputee Clinic at church-supported Severance Hospital in Seoul. His head, arms, and legs still ringed with bandages, Chang is a cheerful, hopeful young man. Chang is Korea-marked indelibly by the hideous reality of war, but strong in a faith for the future brought to him by strangers as well as neighbors.

The Children's Amputee Clinic at Severance Hospital was created and endowed by the officers and men of the United States First Army Corps. Just recently the Corps sent a \$71,000 check to Church World Service, the relief arm of the National Council of Churches, for the administration of the Clinic. The money was sent from Korea to New York, not New York to Korea. The First Corps is fighting for Chang and millions of his brothers and sisters, with guns as well as donations.

Korea is also Chei Chul Yong, the four-year-old urchin who showed up in Taegu last June with no family and no knowledge that he had ever had one. There are more than 30,000 amputees in South Korea; there must be more than 300,000 like Chei.

Presbyterian missionary Bob Riee says, "No one knows who brought Chei or how he came. Even at this tender age, Chei was a typical professional street beggar, with the traditional tin begging can he had found or someone had made for him. For the first week, he would not let the beggar's can leave his person, crying whenever it was taken away from him. The begging was probably the only contact with life he had ever had. He carried the can with him at washtime, at mealtime—wherever he went. At first this little boy ate more than anyone else in the orphanage—his stomach puffed out from overeating. During the first week or so, Chei would not obey. He struck at his teachers, picking up stones in his worn little hands to throw at anyone who tried to make him do anything."

But Chei Chul Yong had come to a place which was waiting for young men exactly like him. It is one of the first of Korea's "Boys' Towns," started and supported by the Presbyterian Church and scores of GI's of many faiths. Called Boys' Home, this particular orphanage near Taegu is headed by another young



Korean Presbyterians, refugees from the North, meet for early morning prayer at the new church they are building in Pusan. Their former church was a large tent.



Korean orphans often suffer from more than the loss of parents. Visiting churchman Robert Pierce comforts boy with frozen feet aboard hospital ship.



Widows and orphans don't rely entirely on help from abroad. They help themselves. Here girls and widows pack matchboxes at an orphanage in Taegu.

man named Chei — thirty-one-year-old Chei Chang Yung.

Mr. Yung, a recent graduate of the Presbyterian seminary in Taegu, is a native of North Korea. In addition to Boys' Home, Mr. Yung has been pastor of a refugee congregation near the orphanage. Of the more than 200 orphanages in Korea, Boys' Home is one of the smallest, with some fifty enrolled. But with the help of GI engineers, a new building has recently been constructed and the old one repaired to house many more street beggars.

Last fall, missionary Rice saw the smaller Chei again. There was quite a difference. "Chei Chul Yung had manners and much more besides. After a polite bow, he recited the Lord's Prayer, the Twenty-third Psalm, two New Testament passages, and the Apostles' Creed. And then, with a little coaxing to overcome shyness, he sang the first verses of 'Jesus Loves Me' and three other hymns, and added a table grace for good measure."

Little Chei is bright, but he is only about the same age as the new Korea. He is on his way to the kind of life that God wants all men to have. Will he continue to have that chance, helped by his countrymen and their friends? Will the thousands of others who are Korea?

The news about children like these travels fast and travels far. Last summer in a part of Europe that is no longer free, a group of young Germans received aid from the women of the Presbyterian Church U.S.A. In return, the Germans, using oat straw, made thousands of fancy stars. And somehow or other these young Christians of the cold war got

their message and the stars through to Christians in Free Europe; the young people wanted the stars used to help the children of the hot war—in Korea.

Dozens of these beautiful, straw stars reached the United States and were put on sale by the Presbyterian Church's Board of Foreign Missions at 156 Fifth Avenue, New York. Proceeds came to some \$200. Just before Christmas, Mrs. Edward Adams, veteran Korca missionary and wife of the head of Korea's Presbyterian U.S.A. mission, received the money with the directive that the German youngsters wanted it to be used for a "treat for some Korean boys and girls."

Two hundred American dollars is a small fortune in Korea even to a group of grown-up refugees. On Christmas Day, scores of parentless Korean children at Severance Hospital and Young Nak Presbyterian Church, Seoul — received helpings of candy through Sue

Adams, from friends on the other side of the world. Most of the \$200 was used, however, to add on to the orphanage building at Young Nak Church.

In Chilesso, Portuguese West Africa, a group of children of the Umbundu tribe gathered several months ago for a prayer meeting.

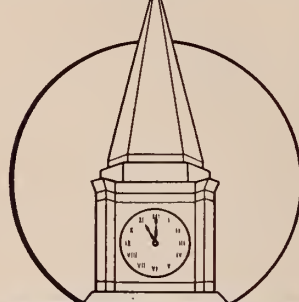
At the meeting they decided to hold an offering to help the needy of other lands. When asked about their specific request, the African children stated, "We want our offering to help the war orphans in Korea."

The collection consisted of dried corn, dried beans, safety-pins (scarce and precious possessions), eggs, a sliver of soap, and coins varying in value from seven-tenths of a cent to three-and-a-half cents. Converted into American money, the total was two dollars, which was sent to Church World Service for transmission to Korea.

To the 10,000,000 refugees crowded into the rock-strewn mountains and valleys of free Korea, this help for courageous children is the finest kind of insurance policy for the future of a nation. The Christians of Korea, along with their friends, the missionaries, doctors and nurses, are working tirelessly—often twenty hours a day—to see that this future is preserved and strengthened in orphanages, Bible schools, field clinics, roofless churches, and colleges that have little but names and students. For Presbyterians and other Christians in America, the task at hand is not only to provide shoes and sweaters and coats for this future, but to continue with the premium payments on the surest risk in the world.

One Great Hour of Sharing

1953



Time to SHARE



Young Nak Presbyterian Church still stands as the symbol of a Christian citadel in a heavily damaged area of Seoul.